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RESERVE  
STORAGE



















THE

Missionary Herald.

JUNE, 1873.

CONTENTS.

THE OLD AND THE NEW. By a Missionary . . . . . 177

INTRUSION AT AHMEDNUGGUR—A PROTEST . . . . . 180

A LIVE MONTHLY CONCERT . . . . . 182

IN MEMORIAM . . . . . 184

“THE PHILISTINES BE UPON THEE” . . . 185

INFLUENCE OF AMERICAN MISSIONARIES ON THE SOCIAL LIFE OF THE EAST. By a Missionary in Turkey . . . 187

FINANCIAL . . . . . 191

JAPAN MISSION.

Schools—Study of the Bible.—Readiness to hear.—The Wife of Yeino-suke.—Removal of the Edicts against Christianity . . . . . 191

NORTH CHINA MISSION.

New Testament in Mandarin—Christian Union.—Training Class at Tungcho . 193

FOOCHOW MISSION.—CHINA.

Pushing Forward.—Waning Influence of Idolatry . . . . . 194

MADURA MISSION—SOUTHERN INDIA.

Selections from the Annual Report.—

Native Pastors.—Confidence of the Heathen in Christians.—Influence of the Station Schools.—Labors among the Heathen.—Decreasing Influence of Heathenism.—Closing Appeal . . 195

MAHRATTA MISSION—WESTERN INDIA.

A Missionary's Congregation—Sickness—Touring.—Additions at Bombay.—Ordinations—Additions . . . . 198

WESTERN TURKEY MISSION.

Incidents on a Tour.—Influence of a Bible.—Week of Prayer—Tithes.—Happily disappointed.—Praying with Tears for a Preacher.—Fellow Occupants of a Room.—The Wife and the Boy.—Line upon Line called for.—Marsovan Seminary—Self-denial . 199

EUROPEAN TURKEY MISSION.

Interest in the Work . . . . . 201

DAKOTA MISSION.

Progress at Fort Sully . . . . . 202

MISCELLANY . . . . . 202

DONATIONS . . . . . 205

BOSTON.

PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

CONGREGATIONAL HOUSE, 1 SOMERSET STREET.

## CORRESPONDENCE.

The Corresponding Secretaries of the Board are REV. SELAH B. TREAT and REV. N. G. CLARK. Letters relating to the Missions and General Concerns of the Board, may be addressed

SECRETARIES OF THE A. B. C. F. M.,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

Donations and letters relating to the Pecuniary Concerns of the Board (except letters on the subject of the *Missionary Herald*), should be addressed

LANGDON S. WARD, *Treasurer of the A. B. C. F. M.,*  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

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*Congregational House, corner Beacon and Somerset Streets, Boston.*

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CHARLES HUTCHINS,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

Letters for Rev. Rufus Anderson, D. D., may be addressed to the Congregational House.

Letters for the ladies assisting in the care of missionary children, may be addressed

MRS. Z. STILES ELY, *26 West 26th Street, New York City,* or  
MRS. ELIZA H. WALKER, *Auburndale, Mass.*

Letters for the Secretaries of the Woman's Board, may be addressed

MRS. GEORGE GOULD, *Jamaica Plain, Mass.*

Letters for the Treasurer of the Woman's Board, should be addressed

MRS. HOMER BARTLETT, *25 Marlboro Street, Boston.*

Letters relating to "Life and Light for Woman," should be addressed

SECRETARY WOMAN'S BOARD OF MISSIONS,  
*Congregational House, corner Beacon and Somerset Streets, Boston.*

## GENERAL AGENCIES.

The following arrangement has been made in the system of General Agencies, by the Prudential Committee, with a view to efficiency in the raising of funds.

### District Secretaries.

Maine, New Hampshire, and Vermont, . . .	Rev. Wm. Warren, <i>Gorham, Me.</i>
Massachusetts, Connecticut, and Rhode Island, . . .	_____
New York City and the Middle States, including Ohio, . . . . .	Rev. Charles P. Bush, D. D., <i>No. 39 Bible House, New York City.</i>
Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska, }	Rev. S. J. Humphrey, <i>107 Fifth Avenue, Chicago, Illinois.</i>
For the work in nominally Christian lands, . . }	Rev. Joseph Emerson, <i>Congregational House, corner Beacon and Somerset Streets, Boston.</i>

## HONORARY MEMBERS.

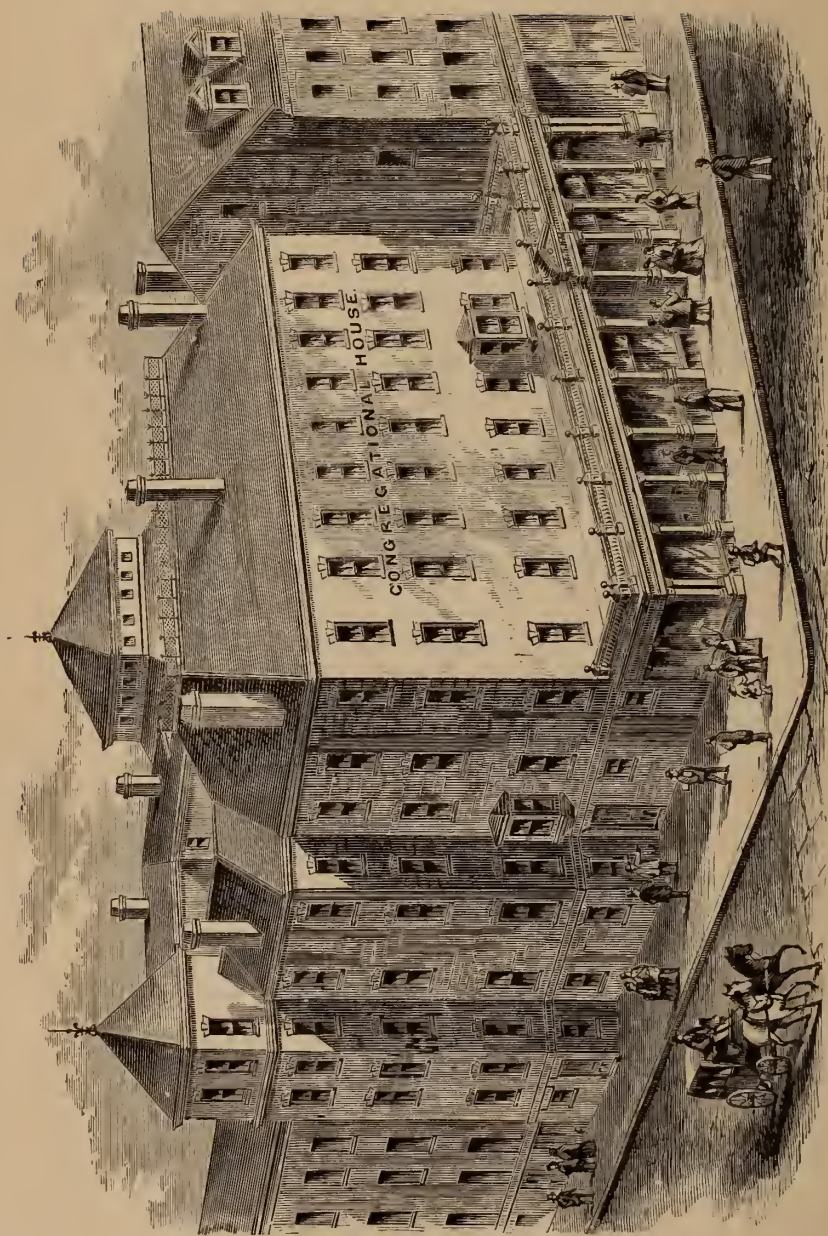
The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

## LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" — should be used; otherwise the intent of the testator may be defeated.

*Form for bequest to the Woman's Board:* — I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of \_\_\_\_\_, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1860.





THE CONGREGATIONAL HOUSE, BOSTON.



# THE MISSIONARY HERALD.

VOL. LXIX.—JUNE, 1873.—No. VI.



## THE OLD AND THE NEW.

BY A MISSIONARY.

THE engraving opposite is inserted by request, and chiefly for the gratification of the missionaries abroad, who will have heard, with almost universal regret, of the removal of the Board from its well-remembered House in Pemberton Square, and who cannot, for the present at least, soothe their disappointment by an inspection of its new and equally pleasant quarters in the Congregational House.

It has fallen to missionaries before now to hear that, their parents having deceased, the old homestead has gone into the hands of strangers; and no wonder if sometimes they feel as if a sacrilege had been committed, and wish that the old ties which bound them to a very pleasant past might have been allowed to remain unsevered. The fathers of the Board have gone, and the brothers at home have parted with the homestead without much reference to the old-time sympathies and affections of their brethren abroad. It is not the object of this article to explain and defend the removal which was thought advisable on the whole, and which has now been accomplished. Rather, as the missionaries turn to bid a reluctant good-by to the old home, would we join them in hearty appreciation of all that endeared it to them and to the church.

There was scarcely a room in the former house that was not hallowed by its own peculiar associations. Not, certainly, the office of publication, from which the Board spoke to the churches, from which was sent forth the *Missionary Herald*, and in earlier times the "*Day-spring*," and the "*Journal of Missions*." Not, certainly, the packing-room, from which many a parcel has gone forth to gladden the hearts of missionaries abroad, and where many a missionary has eased the breaking up of home ties by busy thoughts of preparation of luggage for the long sea-voyage. There was also the narrow office of the Treasurer, where the annual accounts were prepared for the eyes of admiring auditors, and where the power centered that commanded the never-failing honor of foreign bankers. There was the audience-room of the Treasurer, where men have consulted about making large donations or large bequests; and there were the rooms of the Secretaries, where young men and women came to offer more than money — to give themselves to the work. From those Secretaries' rooms what words of cheer have gone forth to the missions in the promise of coming help.

From those rooms, also, have gone forth what words of disappointment, on the announcement that no help could be found! From those rooms have gone forth assurances of sympathy and prayer — words of comfort and consolation to the afflicted; for it was there, when there was death or disaster abroad, that the first wave of sorrow broke upon these shores. Between the Secretaries' rooms, on the second floor, was the office of the general Clerk, or, as it has been familiarly called, of late, "Mr. Chapin's room," a cozy place to wait for the Secretary's leisure, and a good place, considering its relation to the correspondence and the foreign mails, to feel the heart-beat of the great machine. Then there was the room of the Prudential Committee, not often open to the public view, but the array of books which covered the walls to the ceiling, looked every Tuesday afternoon upon a remarkable scene — a few active business men, and a few busy ministers, giving their time to the consideration of the interests of Christ's kingdom in benighted Africa, and Asia, and the islands of the Pacific. The missionaries have felt that they had an appreciative and generous Committee. There were few carefully-prepared estimates which were not met by abundant appropriations. There were few well considered requests that were not cheerfully granted. The Editor's sanctum was also there, and was a place where missionaries might be assured that their communications were a good deal more likely to be cut down than by the Prudential Committee. There was also the Museum, stocked with photographs and grotesque curiosities, less interesting to the missionaries than to their friends at home. And there was, latterly, the crowded little room of the Woman's Board, reminding one of Mr. Webster's remark about the State of New Hampshire — "*a good place to move away from.*"

The present quarters of the Board are too new for the purpose of history or sentiment. The hammer of the carpenter still disturbs our devotions, and the scent of the painter's brush dispels reflection. But the processes have begun which are to render the present house as dear to the friends of missions as the former. Here will large and increasing offerings be made, of both money and men, as the church increasingly comprehends its opportunities and its duty. Here men and women have already offered themselves for the foreign service of the church; hither missionaries have begun to return on furlough; and from here others still have already set forth to their fields of labor.

The new rooms have been in a manner consecrated by various memorials brought from the former house — familiar desks, book-cases, maps, pictures, inkstands, the copying-press. You may see, also, in the open safes, the bound volumes of correspondence, well guarded treasures, which carry back the history of this enterprise through the time of Anderson and Evarts to Worcester, and through Goodell, Stoddard, and Fisk, to Judson, Newell, and Gordon Hall.

*Troja fuit.* But the glorious past of the Board shall, with God's blessing, prove an inspiration, both at home and abroad, to a still more glorious future. Given the same length of time, and memories shall cluster around this house as precious as of the house which we have so recently and reluctantly left.

A map of a few neighboring streets is here given, which will indicate the location of the Congregational House with reference to the old Missionary House and to certain public buildings, as the State House and the Tremont House.





It remains, with the help of the engraving, to point out the position of the various rooms:

Beginning near the left of the picture, with the portion of the house roofed with a low tower, the first room of the first floor is the packing-room — a narrow but deep room, fronting on Somerset Street. It has a window and a door upon the street, beside the window, which, on account of an angle of the house, looks directly towards us in the picture. Beneath this room is a basement for the storage of boxes, etc. Above the packing-room, upon the second floor, is the office of the “Congregationalist,” and upon the third floor Mr. Chapin’s room. Here two ladies are employed as copyists.

The next room of the first floor, with two windows upon Somerset Street, beside the window looking toward us from the second angle, is the room of Mr. Hutchins and the *Missionary Herald*. The entrance is immediately to the right, by the main entrance to the house from Somerset Street. From this room, also, “Life and Light,” and the “Echoes,” are distributed, all occupying pretty diligently the time of six ladies for perhaps ten days of the month. Directly over this room, on the second floor, is the spacious office of the Treasurer, and on the third floor the room of the Prudential Committee. Above the entrance to the house from No. 1 Somerset Street, on the second floor, and leading out of the Treasurer’s office before mentioned, is Mr. Ward’s private room, where the bay-window is seen in the picture. Above this, upon the third floor, is the Editor’s sanctum, where Mr. Worcester may be usually found. Adjoining Mr. Worcester’s room, and occupying the corner of the house, with two windows upon Somerset Street and two upon Beacon Street, is the room of Secretary Clark, and further on the right — two windows on Beacon Street — the room of Secretary Treat. These two rooms connect by folding-doors.

The Museum, which cannot be pointed out in the picture, is a room on the third floor, in the rear of Mr. Chapin's room. The Library is set up for the present, *i. e.*, until the fire-proof building can be completed in the rear of the house, in a room on the second floor, back of the Treasurer's office; and above it, upon the third floor and back of the Committee room, is a similar room occupied by Dr. Anderson.

The office of the Woman's Board is a spacious room on the second floor — two windows at the right of the picture — with a small inner room, occupying the space over the Beacon Street entrance, where the bay-window is seen.

It is of interest to add, that directly over the room of the Woman's Board is the office of the American Missionary Association — two windows; to the left of this, the office of the American Congregational Union — one window; and to the left of this, and adjacent to Mr. Treat's room, the office of the City Missionary Society — two windows. The office of the Massachusetts Home Missionary Society is a well lighted and pleasant room in the rear of the American Missionary Association. The upper story of the house is largely taken up with Pilgrim Hall and several connected rooms, which are brought into use by the Congregational Club, the Monday Morning Ministers' Meeting, etc., etc.; but the two windows to the right belong to the office of the American Peace Society. The Congregational Publishing Society occupies the corner room of the first floor — a large and commodious store — in very striking contrast with its previous quarters, the cramped and dingy but time-honored home of the Massachusetts Sabbath School Society, at 13 Cornhill. The Librarian's room is on the second floor, at the head of the stairs from the Beacon Street entrance, and in the rear of the office of the Woman's Board. On the same floor, a little further on, is to be the main entrance to the fire-proof library. Other rooms and stores of the house are rented for various business purposes.

## INTRUSION AT AHMEDNUGGUR — A PROTEST.

THE following extract from "the Report, about to be published," of the Mah-ratta mission, has been forwarded to the Missionary Rooms, from India. It needs no words of explanation or of comment: —

"We are sorry to notice one incident connected with our work at Ahmednuggur, which may seriously affect its progress. This is the recent action of Bishop Douglass, of Bombay, in sending missionaries of the S. P. G. Society<sup>1</sup> to commence operations there. For forty years the American missionaries have labored at this station and in the surrounding districts, and by the blessing of God seventeen churches have been organized, containing now about five hundred communicants. The church in the city of Ahmednuggur numbers nearly two hundred.

"By that Christ-taught comity which prevails among the missionary societies of different denominations, others have forborne to enter this field, already occupied by us, and have turned their attention to some other of the numerous cities and districts now open to the gospel; of which there are many in India still un-

<sup>1</sup> Society for the Propagation of the Gospel — English.

trodden by the foot of the missionary. Thus our relations with other societies have continued to be of the most fraternal nature.

"In 1871, however, Bishop Douglass sent a native catechist and teacher to commence operations at Ahmednuggur, and now (January, 1873) a missionary is stationed there to prosecute the work of the Society. The policy of intruding into the mission fields of other societies has been prominently before the Christian public for years, and its objectionable features have been pointed out. It is a marvel to us that any one can persist in this policy after such a full exposure of the evils attending it. One fact in connection with the intrusion at Ahmednuggur will show the reckless manner in which such measures are pushed. The catechist selected for this station was one who, less than four years before, was dismissed from the service of our mission, and excommunicated from the church, for unchristian conduct. He was afterwards restored to the communion of the church in Bombay. He then applied to the Bishop for employment, and was sent to Ahmednuggur on double the pay he had formerly received from us, and more than double the allowance to catechists of equal ability and education now employed by us in that district. Such a fact needs no comment. Its demoralizing tendency is obvious to every one.

"At the recent conference at Allahabad, over a hundred missionaries, from all parts of India, representatives of twenty different societies, including some of the most able and venerable members of the Church Missionary Society, passed the following resolution :—

"The Conference desires to put on record their sense of the grave importance of the principle of the mutual non-interference of Missionary Societies. They are of opinion, that with certain well recognized exceptions, such as the large centers of population, it is expedient that the agents of different Missionary Societies should occupy different fields of labor. Without calling in question the right of every missionary to exercise his ministry wherever God may give him opportunity, it is their solemn conviction that the progress of the gospel in a heathen land can only be retarded by the missionaries of one communion receiving the converts of another church, who are as yet imperfectly acquainted with divine truth, and unable to enter intelligently into questions which separate the minor sections of Christendom — especially those who are under discipline."

"This is in full accord with the recognized principles of comity throughout the evangelical Christian world. It is to secure the peace and welfare of the weak disciples of Him who said, 'Blessed are the peace-makers,' that we deprecate the entering of this field by another society. We have only the kindest personal feelings towards the excellent chaplain of the station and the missionary, who have been directed to initiate this intrusion. We believe that, at heart, they would prefer to follow the rules of comity by which the relations of other societies are adjusted. The graver responsibility rests with those who press earnest Christian men upon a course from which Christian courtesy instinctively shrinks.

"This protest may be set aside as of no account; but it will not be unheeded by Him who is 'head over all things to the Church'; at whose tribunal the church dignitary and the obscure believer will stand on the same footing, before One who 'is no respecter of persons,' and who has bid us 'follow the things which make for peace.'"



## A LIVE MONTHLY CONCERT.

A CARD has been received at the Missionary Rooms which will be mostly reproduced here — not giving names in full — as a sample, and in the hope that it may serve to stimulate and encourage others.

PLYMOUTH CONGREGATIONAL CHURCH,  
SYRACUSE, N. Y.  
PROGRAMME OF REPORTS  
— AT —  
MISSIONARY CONCERTS,  
1873.

REV. A. F. BEARD, - PASTOR.

Africa, . . . . .	{ G. W. W., C. P. H.	
European Turkey, . . . . .	{ H. W. R., J. A. L.	
Western Turkey, . . . . .	{ D. F. H., L. B. Y.	
Central Turkey, . . . . .	{ A. C. W., M. W. H.	
Western India (Mahratta Mission), . . . . .	{ B. F. S., S. M. A.	
Southern India (Madura Mission), . . . . .	{ E. W. P., S. R. P.	
Ceylon, . . . . .	{ C. H., W. B. D.	
S. E. China (Foochow Mission), . . . . .	{ A. D. F., N. W. W.	
North China, . . . . .	{ W. A. D., H. F. N.	
Japan, . . . . .	{ J. T., E. S.	
Micronesia, . . . . .	{ S. E. M., E. D. M.	
Spain and Mexico, . . . . .	{ E. P. L., F. E. M.	
South America and Italy, . . . . .	{ G. A. M., H. A. J.	
Syracuse, . . . . . Report from Bible Readers' Association.		
State of New York, . . . . .	{ J. C. H., J. L.	
Home Missions in the United States, . . . . .	{ P. B., J. D., Jr.	
The Freedmen, . . . . .	{ G. B. S., A. B.	
Woman's Board of Missions,	{ A. F. B., J. C. H.,	A. F., E. C.

NOTES. — 1. Those who report will please not occupy more than SEVEN minutes in reporting.

2. Please locate the Mission upon the Map, and always state its locality.

3. Please NOT READ REPORTS, nor report from other than the designated field.

4. A Monthly Concert collection will be taken up. The Treasurer is Mr. M. W. H.

Please preserve this card.

[See over.]

Looking "over," according to direction, we find this:—

"OUR CAUSES.

"The Coöperative Benevolent Societies, through which we work for the evangelization of the world, are—

"1. '*The American Board of Foreign Missions.*' Has 304 missionaries, 1,000 native preachers and agents, 172 organized churches, 10 theological schools, 18 female boarding-schools; has 13,000 pupils in common schools; 13,000,000 pages printed last year, in fourteen different languages; \$440,000 estimate expenses for the year 1873.<sup>1</sup>

"The Christian women of Plymouth Church, Syracuse, provide for the Principal of the Young Woman's Seminary at Marsovan, in Western Turkey.

"To subscribe for the '*Missionary Herald,*' see Mr. M. W. HANCHETT, or send \$1.00 a year to CHARLES HUTCHINS, corner Beacon and Somerset Streets, Boston, Mass., and for the '*Life and Light,*' see Miss ALMIRA FRITCHER, or send 50 cents to the '*Secretary of the Woman's Board of Missions,*' Boston, corner Beacon and Somerset Streets, making directions very plain.

"2. The '*American Home Missionary Society*' has for its field the United States and Territories. It cares for a thousand missionaries, and has nearly 8,000 children in its Sunday Schools. To subscribe for the '*Home Missionary Magazine,*' see the Rev. J. C. HOLBROOK, D. D., or send \$1.00 a year to the Treasurer of the Home Missionary Society, Bible House, Astor Place, New York.

"3. The '*American Missionary Association*' has the especial care of the Freedmen. It has 338 teachers and missionaries. To subscribe for the '*American Missionary Magazine,*' send 50 cents a year to W. E. WHITING, 59 Reade Street, New York.

"These three valuable Missionary Magazines are published monthly.

"4. The '*American Congregational Union*' helps to build Churches in the developing settlements of the West.

"5. The '*Congregational Publishing Society*' supplies Tracts and Sunday School Books.

"6. The '*American Education Society*' aids Students to the Christian Ministry.

"7. '*The Society for Collegiate and Theological Education*' aids in founding Christian Colleges in New States.

"We also take collections for the Bible and Tract Societies and the Seamen.

"Under Home Missionary enterprises in Syracuse, in which Plymouth Church has an interest, may be mentioned the '*Mission Schools,*' the '*Goodwill Chapel,*' and the '*Bible Readers' Association.*'"

The pastor writes in regard to the Concert: "I put on *many* reporters for the sake of *increase* of interest. They are any of them liable to be called upon, usually *all* are well prepared. At our [last] missionary concert in the chapel, for example, there were present more than two hundred persons. These reporters change places, or give way to others, as the case may be, yearly. After

<sup>1</sup> The figures in this paragraph are not quite correct, but they have been allowed to stand, mostly, as given on the card.—ED.

about every third report we rest, with a *stirring hymn*, and in our prayers, usually offered by those who are uot to *report*, we remember *particular* fields, and often *special* missions, and sometimes particular missionaries, making the prayer definite — not *general*. All the reporters are armed with the ‘Bartlett History [Sketches] of Missions,’ and are expected to answer any question put to them by me or by any one in the room. It combines a Bible-class (historical), a class in geography, a genuine prayer-meeting, all in the missionary concert, and we usually have to break square off before any are ready to go. Those who do not get in their reports one month, condense and add them to the *next*, and as I check the reporters of March, for example, the others are pretty sure for April. Most of the church-members look forward to the missionary concert with much interest, and the young people attend the meetings quite well. We allow no *Heralds*, no books, no papers. What is in the heart *can* be got into the *head*. If it is not in them both, we can do better then to *read* there, or spin unprofitable yarns.”

May not something be learned from this? Inquiries are often made as to the best way of conducting the Monthly Concert, and in very many cases it is spoken of as a meeting in which little interest is felt. Other pastors and churches, doubtless, have plans that work well, and which, if made known, might be of service to such inquirers. Those who have such, are invited to send communications to the editor of the *Missionary Herald*, which he may use at his discretion. It is more and more apparent that the church of the present day is called to a great work, and anything which may aid in developing the full energy of the church is of great importance.

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### IN MEMORIAM.

THE friends of the American Board at home, and its missionaries abroad, will hear with profound regret of the death of Dea. Charles Stoddard,<sup>1</sup> for more than forty years a member of the Prudential Committee, and its honored Chairman for the last thirteen years. Mr. Stoddard, when elected, was the youngest man ever appointed on the Committee; but, at the age of thirty, he had already acquired a reputation for sterling business integrity as a merchant, and for interest in the missionary cause — by earnest effort and generous contributions in its behalf — that fully justified the appointment.

As a member of the Committee, Mr. Stoddard was distinguished for a conscientious fidelity to his trust, a wise prudence, and a sagacious boldness. He accepted the trust not as an honor or a compliment, but as an opportunity of promoting the cause of Christ. His attendance upon the weekly sessions of the Committee became a part of his business, and he never shrank from the labor and care, for which there was no pecuniary return. For years he purchased the foreign exchange of the Board, amounting to millions of dollars, without charge; and so wisely as never to entail the loss of a cent. Commendation for his service was always distasteful to him. His work was for Christ and his cause, not for

<sup>1</sup> Elected a Corporate Member of the Board and a member of the Prudential Committee in 1832, chosen Chairman of the Committee in 1859, died April 27, 1873, aged 70.

the esteem of men. His prudence was not from natural timidity, but based on a large observation of facts, and, in time, upon a larger experience of the various methods of labor in many lands and in most diverse circumstances. He could be bold on occasion, as well as prudent, ready to seize on opportunities at the critical moment. Yet neither his prudence nor his boldness rested on the calculations of a merely worldly wisdom. Both were inspired and quickened by a firm, cheerful, unwavering faith in the Divine plan of redemption, and in the gospel of Christ as the power of God unto salvation to every one that believeth. In days of trial and perplexity he never faltered. Upon the withdrawal of the Presbyterians so generally, leaving the Board heavily in debt, and after the great fires in Chicago and Boston, he never dreamed of contraction. He had faith in God and in the churches of Christ. He looked up — *never coming to a meeting of the Committee* without first asking the presence and blessing of God. Here was the hiding of his power. He was a good man, full of faith and of the Holy Ghost.

Mr. Stoddard had a warm Christian heart. His words of sympathy and of cheer will be missed at the Mission Rooms, where his presence was always welcome, as that of a brother and a personal friend. We all loved Mr. Stoddard. The memory of those farewell meetings at his house, and at that upper chamber in Pemberton Square, will linger long in the hearts of missionaries in distant lands.

Mr. Stoddard gave largely for all Christian objects during his life, early adopting a plan of systematic beneficence for the disposal of his means after a suitable provision had been made for his family. Notwithstanding this plan of making himself, to a great extent, his own executor, he left a bequest of \$5,000 to the Board he had so long and faithfully served.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

### "THE PHILISTINES BE UPON THEE."

SUCCESS has its dangers. Human agency sometimes takes to itself the credit due to the Divine. Results gained satisfy, and effort flags, or unworthy motives blend with the pure aspiration, and the life current from above ceases to flow. Sometimes evil influences from without assail, distract, and pervert, — all the more dangerous if they come baptized into a Christian name, and find lodgment in the hearts of believers not wholly freed from worldly ambition, imperfectly grounded in the truth, or still clinging fondly to some old error or superstition. There is nothing sadder in the experience of missionaries than this, to see those over whom they have labored and prayed and rejoiced in hope, turned away from the simplicity of the faith, and the fruit of years of toil perverted, and then perhaps appropriated by those who bear the Christian name.

Happily the great body of those engaged in the work of evangelization are one, whatever their denominational name, as was so finely illustrated at the recent conference at Allahabad, where representatives of twenty different societies, — Church Missionary, Presbyterian, American Board, Baptist, Methodist, English, and American — conferred together on the interests of the common



cause, as brethren in Christ, presenting to Heathenism, Mohammedanism, and Romanism a beautiful example of the essential unity as well as cordial sympathy of all evangelical Christians. The high church Ritualist, Episcopalian, and Lutheran were not there. With them *the Church*, or to use a term lately applied in the "New Englander" by the Nestor of our Congregational churches, *Churchianity*, is more than Christianity. If their object were to win the heathen to their system we should have small ground of complaint, though we might regret that their zeal was no more profitably directed. But, in too many instances, this does not seem to be the sole, or even the primary object, but, rather, to take advantage of the labors of others, to reap where others have sown, to proselyte to their system from those already interested in the truth.

The time to begin their efforts in the Hawaiian Islands was when the work of evangelization was complete, when a Christian literature was created, when churches and schools were established and sustained by the people, and a larger proportion of the population were enrolled as members of the churches than could be found even in New England.

The time to send a bishop to Madagascar is when the labors of the London Missionary Society have been crowned with marvelous success, when more than 300,000 of the natives are under religious instruction, when the early triumph of the gospel appears to be fully assured. The particular place is not some heathen district of the island, not yet reached, but the capital, where the greatest results have been achieved, where, taking advantage of any difficulties that may arise, or any possible disaffection, proselytes may be won to *the Church*, however disastrous may be the effect in distracting weak or only partially educated minds, and turning the attention from Christ, as the Redeemer, to the forms of a ritual service.

Last October, four hundred native Christians, at Ahmednuggur, sat down together to commemorate the dying love of Christ, among whom were eleven school girls from the seminary, who had just made profession of their faith. It was an occasion of the tenderest interest and of the greatest encouragement for the future, and marked Ahmednuggur as one of the brightest spots in the India missions of the American Board. It was just the place and time for the high church Bishop of Bombay to put forth his efforts. Protests are of no avail. We have no rights which *Churchianity* is bound to respect. "The earth is the Lord's, and the fullness thereof," including the hard-earned fruits of years of Christian toil. Everything belongs to the Church, and she has only to take possession of her own!

Not the least damaging part is the method pursued, — the taking up of native agents who have lost the confidence of our missionaries, and have been refused admission to our churches, or the enticing away of some really good men by the offer of higher salaries, or of larger pecuniary grants, in aid of schools and churches, than are warranted by that policy which aims at the earliest possible establishment of self-sustaining, independent churches of Christ.

We cannot always anticipate such utter failure as befell these efforts in the Hawaiian Islands. Our work has suffered in the Madura mission from the intrusion of the Leipzig Lutherans, and among the Dakotas in this country from divisive movements, and the rich harvest of many years, for which our missionaries, from fathers to sons, have toiled, is reaped for other garners than our own.



Of yet graver character is the effort in progress in the Turkish missions. The centers chosen are, of course, such points as Aintab and Diarbekir, where are to be found the largest Protestant communities. A number of other places are included in the programme. Churches and chapels to be built, preachers and schools sustained, by foreign funds, — these are among the means employed, and they strike directly at the efforts hitherto made to develop live, working, self-supporting institutions of the gospel. One of the saddest things about it is, that many good men in the native churches may be led away by the temptations placed before them, and good men in England and in this country are misled into doing what they must one day regret.

But sadder yet, if possible, is the burden thrown on the hearts of the missionaries. May God in love and mercy help them in their time of need, and overrule all to the progress of his kingdom. Despite all these various hindrances, the good work goes on. The coming triumph is sure, but at the expense of much undeserved weariness and care and sorrow of heart, on the part of the little missionary company whom God is using in the great work.

We almost dread to mention the success that may crown our labors in any part of the field, lest the Philistines be upon us.

## INFLUENCE OF AMERICAN MISSIONARIES ON THE SOCIAL LIFE OF THE EAST.

BY A MISSIONARY IN TURKEY.

It is generally known that the social life of Orientals is one of great degradation, but the extent of this degradation cannot properly be appreciated except by those who have been eye-witnesses of it. We do not now refer, specially, to such seaport and commercial towns as Constantinople, Smyrna, Beirut, etc., where the native civilization has developed a more refined if not a purer social order, and where resident Europeans have, for many years, strongly influenced the social life of the native population.

It is a *fact*, manifest to all *observers*, that wherever the influence of the gospel has not penetrated, the ignorance, superstition, and degradation of the *masses* of the people of Turkey is extreme. Cleanliness, order, and even decency, are generally ignored in their dwellings and in the care of their persons. They live, and eat, and sleep so almost exactly like domesticated animals, that it is difficult to discern the *human* element at all. As to what we mean by *home*, the *domestic hearth*, and the proprieties and amenities of daily social life, there exists the profoundest ignorance and the most stolid indifference.

The wife and mother makes no toilet on rising in the morning. She has slept in the clothing, such as it is, that she had worn during the day. She does not think of giving any attention to her own or her children's dressing or hair, except once a week, or less often, when they go to a public bath, or elsewhere perform some special ablutions. The children, when they wake, jump up from the mats on which they have slept, and are turned out to shift for themselves. The only making up of beds is a hasty rolling up of "that whereon they have lain," and piling the whole up in a corner or closet till evening. They eat pre-

easily as those animals do whose fore-feet are hands, except that there is one dish, and perhaps a wooden spoon for each person. The sleeping, the eating, and the work, often of more than one distinct family, are in *one* room, and (I speak without exaggeration) that room is frequently, I may say commonly, in such a state as no well to-do American farmer would consider tolerable for the animals he is fattening for his table.

Let us look into one of these so-called rooms. The walls and floors are simply dried and hardened mud. In and about the fire-place are a few copper cooking utensils. On the right side are bags of wheat, flour, barley, etc., and various trappings and other appurtenances of the donkeys and oxen, of course alive with vermin. On the left of the fire-place is the pile of so-called beds, also densely populated with living creatures. Lower down is the spinning-wheel. Overhead are suspended cabbages, strings of onions, etc., while the poor, neglected children, dirty and in rags, grow up "like the wild ass's colt."

The American missionary comes, with his family, to reside among a people with the social habits above described. What course shall he pursue? What principle of social life, and of the economy of the household, shall he adopt? He may take either one of three courses. *First*, avoiding the disorder and uncleanness of the people, he may make a total change in all his habits, live without furniture, in one or at most two rooms, diminish household work to a minimum, and try to raise the social life of the people by adopting their customs, and at the same time setting them an example of neatness and order which is not too far off for them to hope to reach it. Or, *second*, the missionary may carry his own social habits intact among the people to whom he goes, sequester himself from the native population entirely, in regard to all his modes of living, make no attempt to cull out of native customs anything there may be good in them, and strive to reach the native mind only by means of the gospel he preaches.

No doubt the majority of readers will say that the first of these two courses is by far the more promising of good results. Few missionaries, however, and a still smaller number of missionary ladies, could long survive the violent change from an American home, surrounded, as it ever is, with the atmosphere of refinement, purity, order, and the helpful sympathy and love of mother, sister, friends, neighbors, to a home like those above described, even if within it cleanliness and order take the place of uncleanness and disorder. The spirit may be heroic, but there is not the corresponding heroism in human flesh and blood. The strongest constitution among us will break under such an attempt to come down to "the level of the people," before the foreigner has acquired the language, and familiarized himself with local habits of thought and manifestations of character, so as to be prepared for usefulness. The attempt has been made, and it has proved like the splendid but reckless charge of a hundred men upon the massive walls of a well-defended fortress. The heroism has been useless. The result has been a failure.

There is, however, a *third* course possible, a mean between the two courses already indicated, and it is the one adopted by American missionaries generally in Eastern lands.

The missionary leaves his native country, but he takes with him as much of its social atmosphere as he can. He remembers that it is the Gospel of Christ

which has given to his own country its social elevation, and that it is the want of the gospel's influence which has degraded and debased and animalized social life among the people to whom he has come. He desires to preserve health and strength, both to himself and to his family, that he may be strong to labor after experience has more than doubled his usefulness. Therefore he, on the one hand, adopts of the local customs such as he can without prejudice to health and Christian propriety. He drops the conventionalities and the costly *fashions* of the civilization he has left; but he does not try to dress as the natives dress, lodge as they lodge, or eat as they eat. He clearly sees that a course for him so suicidal would be positively wrong. More than two rooms in his house he certainly must have; yet "sitting-room" is for him parlor, drawing-room and sitting room, all in one. He has his own study, and the "prophet's chamber" on the wall is not unprovided. He is conscientiously careful to make all the appointments of his household, so far as they affect the health, the wholesome appearance, and the entire training of his children, in sharp contrast to what he sees around him. He is careful, in the midst of a state of society but little advanced from barbarism in this respect, to show to his wife that tender and thoughtful and respectful care which a missionary's wife, if a lady anywhere should receive it, most richly merits.

Yet in carrying out a plan like this, on a salary and at a rate of expenditure considerably less than that of pastors similarly situated at home, the missionary finds his position the *occasion* of some things he will regret. He is assailed with criticisms from jealous natives, and sometimes from his own ill-informed countrymen. His expenditure is several times that of one of the common native families. His house seems "a great house" beside theirs. He receives clothing, and furniture, and sometimes provisions from western markets. It is difficult for natives to see the real and oftentimes very great self-denial of his life. Even those who see most of his every-day walk, and those who receive the gospel through him, sometimes envy him the social comforts to which they have not yet risen. Such objections and criticisms as these are certainly not pleasant; but it is natural that the native eye should first be attracted to the *accidents* rather than to the *substance* of our social life and domestic economy; that they should think the difference between us and them measured simply by the greater number and better quality of our household furnishings, and by our monthly expenditure, rather than by the higher moral and rational plane of our social life, and the greater spiritual efficiency that our disbursements procure for us.

Observe now the actual working of the principle the missionary adopts, in its influence on the social life of the Protestant communities, and especially among those who come most under his personal influence. See how it affects the social life of the native pastors and preachers, who are his pupils, and bear the impress of his personal influence in a more marked manner than all others. Here we witness just the result we desire to see, namely, the beginning of a natural and healthy social progress, the elements of a *reformation from within*. We do not (as in the seaport towns, where native women, for example, ape, in the most grotesque and expensive way, the extremes of Frank fashions) find here any *great* change, of an outward and showy sort, from old customs. We see but little increase in household expenditure. But we see a vast change, a moral revo-



lution, in those things which constitute the *substance* of a Christian social life. We see a cleanly and orderly home. We see a "best room" for the preacher's use and for guests. We see the most praiseworthy efforts for the care and training, physical, mental, and moral, of the children. We see, especially, that the growing elevation and refinement in the older communities, and in the families of those whose habits we have molded, and who, in turn, are molding the habits of their countrymen, is exerting a powerful reflex influence for the moral and religious elevation of the people.

Now what is the most direct agency in the accomplishment of this social progress and elevation? You will reply "*The Gospel*." But who are they that bring the gospel most to bear on social life? The ordained missionaries? No. The lady teachers of mission-schools? They could not live a year in any of these lands, could neither find nor make for themselves any social status, except for the home and social position given them from the first by their missionary sisters. It is the silent and steady home-life of the missionary wife and mother, who is content to be the light and solace of her husband's home, the true and constant help-meet of her husband's missionary life, training and educating her children to follow in their father's footsteps, watching, meantime, for all suitable and womanly opportunities to aid and bless her native sisters. It is this wife and mother who wields the greatest influence, and is perhaps the unconscious center and source of those elevating social forces which we see working in a manner so salutary all through the East. All honor to the faithful missionary lady who goes alone, to teach, or labor in other ways, in a foreign land. She often does a great and a blessed work. We need such laborers now, the more the better, if only they are really fitted for a position and work of peculiar difficulty. But without the wife and mother in the missionary's home, the work would not have gone forward. It would not, to-day, have been a success; because it would not surely and effectively pervade the social life of the people. It is her presence and help that make it possible for the missionary to reach the heart and life of the people.

The direct influence of the missionary's *home* is salutary, elevating, Christianizing. It is one of those influences the true and full value of which is not quickly felt. The mightiest forces in the natural and supernatural world are silent in their working; and silent influences are generally slow in unfolding their results. The missionary's influence on the social life of the people among whom he lives silently and effectively teaches order. It teaches cleanliness. It teaches the decencies and proprieties of home life. It for the first time conveys the idea of what are the real amenities of life. It affords new and impressive examples in the training of children. It steadily, healthfully, and powerfully stimulates and directs the social aspirations of the people. It reacts strongly on the moral and religious character of the native communities. Missionary homes have afforded examples of Christian heroism some of which have possessed wonderful power; and the unwritten heroism of such homes, known only to the Master, is to-day like an unseen lever, elevating the social life of every nation of the earth.

## FINANCIAL.

THE receipts for the general work of the Board, for the month of April, were, from donations, \$20,781.23; legacies, \$15,145.22; total, \$35,926.45 — a very pleasant advance upon receipts for the same month last year. For the first eight months of the current financial year, to April 30, the receipts have been \$248,490.05, an average of \$31,061.25 per month, but a total advance of only a fraction over \$5,000 upon receipts of the same period last year. So far as can now be foreseen, the receipts from the same sources, for the remainder of the year, must average \$45,000 a month, that the year may close without a debt.

## MISSIONS OF THE BOARD.

## Japan Mission.

EXTRACTS from several letters, received of late from the missionaries in Japan, will be given here mostly in the order of their dates. Excepting the two earliest, they refer specially to what is spoken of as the edict of toleration, — which seems to be, after all, hardly so much as that, but is understood to be such in effect. It was referred to briefly at the close of an article on recent changes in Japan, in the Herald for May.

## SCHOOLS — STUDY OF THE BIBLE.

Mr. Gordon wrote from Osaka, January 29th: "We have had a school-room fitted up on my premises. It is already filled, about forty scholars being in attendance. We teach, each of us, an hour a day, and our principal exercise is reading in the New Testament. Mr. Gulick has those who need help in translating, and I have three or four *cultured* young men, who read our English Bible intelligently. One truly noble young man, such an one as Jesus would have loved, spends almost every forenoon in my study, quietly reading the Bible. I believe him to be an honest truth-seeker. Mr. Gulick has had a supply of Bibles on hand, and since October we have sold about forty of them. One man, who is *memorizing* several verses of the Bible daily, and who is a small officer in a custom-house, bought the best English Bible we had, and a few days after he bought a Chinese Bible, and

wanted another English Bible for a friend. As showing the width of influence which we are exerting, and as an evidence of the importance and fitness of Osaka as a mission station, I will mention the fact that several of our scholars are from distant parts of the empire, and part of them came on to attend the government school here, but failed to gain admission. This government school has lately cut down the number of its pupils from 400 to 40. The Kobe brethren have no doubt told you of the success of their school, and the number of Bible-readers, etc. This is, to me, a most encouraging feature of our work, for we know who it is who said, 'My word shall not return unto me void.'"

## READINESS TO HEAR — THE WIFE OF YEINO-SUKE.

Mr. Greene, of the Kobe station, wrote on the 17th of February: "I hear that in China it is often found best to have the mission chapel used as a sort of waiting-room for the medical dispensary, but it seems to me we shall never be forced to do that. We shall always have a good attentive audience, in quiet chapels, which have no other attraction than that in them the doctrines of Christianity are preached

"In my school-room to-day I had the privilege of preaching, in my broken way, to about twenty young men. It was rather a Bible-class than a preaching exercise, and in something over an hour we read the first thirteen verses of John's gospel. I

would not ask for a more interested audience, and I venture to assert that I could not have accomplished anything like as much in the confusion of Dr. Berry's dispensary; nor should I have had a larger number to hear me. We used the English Bible it is true, but all our talking was in Japanese, and as a religious exercise the foreign language was no hindrance. Most of the scholars come for the sake of the English, but not all. Three, at least, are thinking very seriously, and we hope they may before long be baptized.

"I wrote you some time since of the death of my old teacher, Yeinosuke. His wife was shortly after released, and is now an inmate of our family. She suffered comparatively little, excepting (and it is a great exception) that which was necessarily attendant upon confinement with little or no opportunity for exercise. According to her account, Yeinosuke acknowledged himself to be a Christian, at the preliminary examination.

"We propose to open a Bible and tract depository down town, which we are inclined to think can be made nearly if not quite self-sustaining."

#### REMOVAL OF THE EDICTS AGAINST CHRISTIANITY.

On the 4th of March Mr. Gulick wrote, from Osaka: "The 'Japan Mail,' a leading and reliable newspaper of Yokohama, in its issue of February 24, says: 'A notable step has been taken by the Government, in the removal from the edict-boards throughout the empire of a number of time-honored edicts, which the progress of events has tended to supersede. Among these is the edict interdicting the adoption or profession of Christianity by the natives. No actual announcement has been made in regard to our religion; but the removal of the edict in question can only be regarded as a step towards a larger measure of toleration and liberty of conscience.'

"The Government seems to have chosen this quiet and non-committal method of departure from its former proscriptive policy towards Christianity. There can be no doubt that this act indicates a purpose to pursue a different and more enlightened course in the future, and it is hailed

on every hand as an important step toward their granting of entire toleration to the Christian religion throughout Japan. The day for full religious toleration is at hand.

"The places at which foreigners may reside will soon be many more than at present, if indeed the whole country be not soon opened to foreigners. These changes are due to the rapid progress of events, and to the representations of the important embassy soon to return from Europe and America. Where are the reapers for this wide and whitening harvest?"

Mr. Davis, of Kobe, wrote the same day, March 4th: "You will have been informed, before this reaches you, that the great event — erroneously announced once before — the edict of toleration — has now transpired; and with it comes the statement that the whole country is to be opened to foreigners. We have, then, in the southern half of Nippon — our field — a population of from twelve to twenty millions. We wish we had to-day a force of workers large enough to put a station in each center of a million of souls. We need at once the force of twenty men for which we asked last summer. All the arguments then used are upon us with increasing strength.

"To all human appearance, unless we are speedily and largely reinforced, the golden opportunity for Japan will be lost. I expected this edict, and was looking for it from day to day when it came. And now, when we seem to need twenty men, fully trained and ready, we have only five on the ground, and most of us are *beginners* only. O that I had been here five years! We can only fall back upon the comforting thought that God will take care of his work; but if we fail to sound the call for men in this emergency, we fail to do our duty. Hence the appeal after appeal which we send."

On the 5th of March Mr. Greene wrote on the same subject: "You will be glad to hear at last the good news, which I asked Mr. Loomis to send you by the last mail. It came too late for a letter to be



sent from here. In spite of all that has been said to the contrary, nothing which could be called a declaration of religious liberty was made by the Japanese Government until the 19th of February; but on that day an order was issued, to the effect that certain of the old placards which have been posted in every village in the land for years, should be taken down. Among those named was the famous one against Christianity. As yet the order has attracted but little attention, but there is no question about the meaning of it. Indeed the whole matter was duly explained to the foreign representatives, and the purpose to tolerate Christianity openly avowed.

"Whether this order, which, so far as I have been able to ascertain, has not been publicly posted, is to be followed by a more formal and positive declaration of the intention of the Government with reference to Christianity or not, time only can show; but there is some reason to believe that the simple, quiet abrogation of the old edicts will be better than anything more positive, since it will be far less likely to excite serious opposition.

"This Government is almost sure to be too explicit in its positive instructions, and to assume the leadership of almost everything new which is going on, and we have been somewhat anxious for fear Christianity would be taken up as a State religion; which certainly all men of Pilgrim stock would *sincerely* deplore."

"Dr. Berry also, not well himself, requested his wife to write for him the following thoughts on this matter, March 5th: "While this action of the Government in favor of Christianity is one which affords us, as well as all Christendom, occasion for much praise and thanksgiving, and in which is to be fully recognized the operations of Divine Providence, yet it is evident that the highest motive in the *Japanese* mind, which has led to this action, is a feeling of pride, and of desire to stand well in the eyes of America and of European nations; with the corresponding desire to win to their favor the good will of all the *Treaty Powers*, in anticipation of

the approaching time for the revision of the treaties.

"This indicates one danger, namely, that the Christian powers will accord to Japan the privileges of a Christian country in *déed*, while in reality it is, as yet, but one most superficially, in *name*.

"The duty of the church is, however, only enhanced by this danger. Hence we look to the churches at home for reinforcements with intense and prayerful longing; that we may be more fully enabled, not only to point out to the many who come to us the way of life, but to teach these spiritually ignorant rulers the higher and more sacred truths which constitute the *foundation* of those Christian nations in whose path Japan now so earnestly desires to tread."

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### North China Mission.

#### NEW TESTAMENT IN MANDARIN—CHRISTIAN UNION.

MR. BLODGET wrote from Peking in December last: "Our New Testament [the new Mandarin version] is completed. The typographical execution is excellent. All our missionaries in North China will use this, and in general, throughout our stations, the same books. This, in time to come, will prove a very great saving of labor. The case is widely different from that in Western Asia, where many languages are used in the same field. It is possible that the Russian church will also use this version of the New Testament, or at least one nearly assimilated to it. Copies have been presented to the Archimandrite, who has expressed a very favorable opinion of the work. He has been for many years resident in Peking, and is an excellent scholar in the Chinese literature. Alas for the Roman Catholics! They do not give the Scriptures to the people in their own native tongue. Madam Marash, a noble Protestant lady, formerly resident in the French Legation in Peking, said to one of their priests, 'We are sure to win the day in China, for we give the people the Word of God.'

"During the week of prayer in Peking,

American and British missionaries of six societies met and prayed together, listened to the reading of the Word of God, to exhortations and preaching, and unitedly commemorated the death of the Lord. The Chinese Christians also held services in common throughout the week. We now wait upon God for his blessing during the year."

#### TRAINING CLASS AT TUNGCHIO.

Mr. Sheffield, of the Tungcho station, wrote, December 12th: "We are now living in our new and pleasant home, keenly appreciating, after a delay of three years, how pleasant and delightful it is to have a home of one's own. We could not be more happy in the most delightful parish-home in America than here, where our Father tells us he has work for us to do, and gives us the priceless joy of conviction that his hand is leading us in all our ways.

"If the mission training-school is to be located permanently in Tungcho, the purchase of these premises will prove to have been especially fortunate. There are now six students with us from other stations, and four from this station join the class. The interest and progress of the class greatly encourages us in our work. We trust that a central training-school is now being permanently established, which will be supported by the brethren at the various stations, and whose usefulness will increase from year to year, giving us, at no distant day, a band of cultivated, devoted native preachers, who shall go forth to win many souls to Christ."

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#### Foochow Mission — China.

##### PUSHING FORWARD.

It is always gratifying to receive notice of new, aggressive work, on the part of missionaries and their native helpers. Mr. Woodin wrote from Foochow, in January last:—

"The mission has just inaugurated an advance movement, which, with the Divine blessing, we hope may lead to the evangelization of a part of this province which, as yet, has hardly been touched by gospel light. We expect that five or six preach-

ers and colporters will start in a few days, probably February 4th, for the northwestern part of the province. They will try to rent chapels, and begin preaching and selling books, in the market town of *Yong K'au*, in the hien city of *Changlok*, and in the prefectural city of *Shawwu*, or at least in two of those three places. They expect, most of them, to learn a new dialect, in order to be efficient preachers there; although in each of those places there are some men from this Prefecture who speak the Foochow dialect. The nearest point which we aim to locate in, *Yong K'au*, is 3½ miles beyond *Yenping*, and 166 miles from Foochow; the farthest, *Shawwu*, is 240 miles from Foochow.

"The other missions here have each chapel-premises at *Yenping city*, 133 miles northwest of Foochow, up the Min River, and one has a church there, with several tens of members. The same mission has also a chapel in a city some nine miles beyond *Yong K'au*, and three preachers or colporters stationed there.

"All the key-points and important centers among the people who speak the Foochow dialect are either occupied by preachers, or are in a fair way to be occupied at no distant date. During the twenty-six years of continuous missionary labor in this Prefecture, the three missions have widely extended the knowledge of Christianity in this region. The experiments that have been made from here, to reach with the gospel those in contiguous Prefectures who speak other dialects, encourage to renewed and increased efforts. So, relying on the power of the Holy Spirit, we asked, a few months since, for men to go to this new and distant field. And now we find some five (or six) men, from the ranks of our preachers and colporters, ready to enter upon the work. Three have families, who we expect will follow them as soon as suitable residences are secured. Pray for these men, and for the work in this new field.

"They will take a boat from here direct to the nearest place which we aim to occupy, *Yong K'au*, which they will hope to reach in ten days of boating up the rapid current of the Min River. From that place, those who go to the next out-station



will have two days more of travel, those who go to the farthest, nearly four days more. The return journey, *down* the river, does not occupy half that length of time.

"If this enterprise is owned and blessed of the Master, as we hope it will be, some of our number will soon need to visit the region, and make arrangements for future visitation and sojourn, with the expectation, as soon as permanent residence is found practicable, of calling upon the Board for new men, to join some of our number in occupying a new station in that region. We are glad that the time has come for this new movement, and trust we shall be sustained in it by the prayers of the church, and by devoted men and women who will come forward to engage in the work in the Spirit of Christ."

#### WANING INFLUENCE OF IDOLATRY.

In another letter, dated January 10, Mr. Woodin speaks of the faithful efforts of helpers at one of their out-stations, and says:—

"In this way an influence has been exerted which, though not yet blessed with many conversions, has begun to lessen the idolatry of the people in the city of *Yung-fuh* and the neighboring villages. Some of the idolatrous ceremonies of the last year, by the estimate of the preachers, have fallen off from one third to one half. One poor medium, or professed oracle of the idols, when inspired by the idol-god, as they believe, was asked by an idolater why the god did not *punish* the Christians who opposed him so much. He answered, somewhat according to the cry of the damsel possessed with the spirit of divination, at Philippi, 'They are the soldiers of Heaven, and so cannot be disturbed.'

"Two have been received to the church on profession and two by letter. There are four inquirers, with different degrees of earnestness. One of them is said to have burned up his idols, twelve in number, — nine of wood and three of clay, — and also a number of ancestral tablets. Another inquirer became interested while on a visit to his old home in the northern borders of the *Amoy* mission field; thus

showing how the work of different missions and stations, along the coast, will soon interlace and render mutual aid."

Of another out-station he reports: "Only one person has manifested special interest in the truth, and his course has not been so consistent as to warrant our receiving him to the church, as yet. He is a member of a large literary family, and has some mental culture. He formerly practiced geomancy and fortune-telling, and after his interest in the truth was awakened, burnt up some *twenty* volumes of curious books upon geomancy, and *ten* volumes upon fortune-telling; also some other books of his library which he considered bad."

#### Madura Mission — Southern India.

##### SELECTIONS FROM THE ANNUAL REPORT.

A FULL report of this mission, for the year 1872, has been sent by Mr. Tracy, from which a few paragraphs, of special interest, are selected for the Herald; fuller details, and statistics, being reserved for a more appropriate place, in the Annual Report of the Board. Four new churches were organized during the year, and 127 members were received to the churches by profession. There are now reported 31 churches, with 1,547 members in good standing.

##### NATIVE PASTORS.

Nearly half of the churches have native pastors, six new pastors having been ordained within the year, making the present number 15. Respecting these pastors the report states:—

"The native pastors have been not only earnest and diligent in ministering to their own churches, but have been abundant in labors among the heathen. They give evidence, also, of growth in grace and in a proper sense of their responsibilities as ministers of the gospel. The increased number of such pastors has rendered it expedient to organize two or three subordinate church unions, for the more convenient and economical performance of ecclesiastical business and the personal improvement of the pastors."

## CONFIDENCE OF THE HEATHEN IN CHRISTIANS.

The report notices great imperfection in the character of the native Christians, but states that, at least in many places, "there is a manifest improvement in their habits of life; more attention is paid to cleanliness in their persons and dwellings; and there is a marked superiority to the heathen in regard to truthfulness and honesty, particularly in the church-members.

"In illustration of the views of the heathen in regard to the character of native Christians, we may mention a case of recent occurrence. A merchant of a wealthy caste came to a catechist's house, at one of our stations, and asked permission to remain over night. The catechist remarked that the merchant's own class of people lived in the village, and asked why he did not go to them, instead of coming to Christians. The man replied, that from what he had seen of Christians, he believed they were honest and could be trusted, and as he had considerable money with him, he sought out the Christians that he might remain with them."

## INFLUENCE OF THE STATION SCHOOLS.

The schools of the mission are of several kinds — a seminary or training-school, with 15 students; a female boarding-school, with 52 pupils; seven "station-schools," with 132 male and 42 female pupils; and 93 village day-schools, with 1,535 pupils. Of the station-schools the report remarks: "Of the influence of these schools we cannot speak too highly. Separated from the evil influences which would surround them in their own villages, and brought, for a considerable period, under the watchful care of the missionary and his family, at the most susceptible period of their lives, the minds of the pupils are improved and their moral character elevated; while some are led, by the grace of God, to consecrate their lives to the service of Christ. Ten of the pupils at Battalagundu, two at Tirupuvanam, four in the girls' school at Madura, two in Mandapasalie, and one in Dindigul, have been admitted to the church on profession of faith the past year, while a number of others are candidates for admission."

## LABORS AMONG THE HEATHEN.

"The paucity of missionaries has prevented as much labor among the heathen as would otherwise have been performed; but the brethren have embraced every available opportunity for such labor. In many parts of our field the villages are small and scattered, requiring a great amount of traveling to reach them. At some of the stations, most of the villages have been visited either by the missionary or by catechists; in others, not more than one half or one third of the people have been reached. Probably a majority of the population have heard something of the way of salvation through Christ, but where labor is so much diffused, it cannot be expected that its effects will be very marked. A slight impression is made and almost immediately obliterated, and a year, or even more, may pass before the gospel message is heard again. The soil is hard, and the cultivation slight, and the harvest corresponds. Herein lies the main source of discouragement in our work. The harvest is so great and the laborers are so few that much of the precious grain must be left to perish. We cry to the Lord of the harvest; we turn our longing eyes to the churches of our native land to see who will respond to our appeal for help; but we look in vain, till hope deferred makes the heart sick; and the heathen must die in their darkness, because none are willing to come up to the help of the Lord against the mighty. We have done what we could; we have carried the words of life to as many as we could reach; but what are we among so many? Mr. Bunnell has spent one hundred and sixty-six days, in the first ten months of the year, in labor mostly among the heathen. Others, besides frequent tours for preaching, have preached almost daily in the nearer villages, and many of the catechists, as well as the native pastors, have labored diligently for their heathen countrymen. In the Tirupuvanam station, the catechists have made eight hundred and nineteen visits to heathen villages, exclusive of those visited on the itineracy, having had 14,443 hearers in 1,085 different preaching places. The number of miles traveled, in going to and from the villages during eleven months, amounted to 4,678. No

definite reports of the labors of the helpers at other stations have been received, but they are probably in about the same proportion as those mentioned above."

#### DECREASING INFLUENCE OF HEATHENISM.

"The catechists generally express their encouragement, and often much joy, at the way in which the gospel has been listened to during the year. There seems to be but one opinion as to the decreasing influence of heathenism. With the exception of an expensive building within the temple at Madura, we hear of nothing in the way of erecting new temples. A very respectable native, who has charge of the accounts of the temple in Madura, stated, of his own knowledge, that the prestige and revenues of that temple, the most famous in Southern India, were continually decreasing; while Christianity, he said, was on the increase, and must ultimately prevail throughout the whole country. Another native gentleman, who has the management of the temple funds in Tirupuvanam and other places, informed us a short time ago, that although the Tirupuvanam temple owns a number of villages, but little profit was derived from them; and the temple officials were reduced to the necessity of purchasing the supply of necessities for their worship in the bazaar, from day to day, on account of the poverty of the temple. In another temple in the same place, where large numbers of sheep, some say two or three hundred, were annually sacrificed at the principal festival, now only one or two at most are sacrificed. In several other places in the same neighborhood, festivals formerly celebrated have been entirely relinquished. These cases are mentioned as evidence of the gradual decay of heathenism throughout this district, and the same is probably true of the country at large. Heathenism is not dead, and will not die easily, but it seems evident that the Lord is preparing the way for the redemption of the millions of India.

"The Brahminist movement, which for a while seemed so hopeful in its tendency towards Christianity, appears now to have reached its climax and to be receding towards Hindooism again. Christ has been

deliberately rejected by the followers of Keshab Chunder Sen, and their glory has departed. The gospel alone is mighty to the pulling down of strongholds, and there is no other name under heaven given among men, whereby they can be saved, but the name of Jesus Christ our Lord."

#### CLOSING APPEAL.

"In concluding our report, we should like to make one more appeal for help, to the young men of our native land who have consecrated themselves to the service of Christ, but our courage fails, as we fear that our appeal would be unheard or unheeded. To the Lord's inquiry, 'Whom shall we send and who will go for us?' they reply, 'Here are we Lord, send us, but not far; not to the dry and thirsty land where no water is; not where the sun scorches and the hot wind dries up the life-blood; not where the fields are hard and the harvest scanty; but send us into pleasant places, where the work is easy, where we can have some enjoyment of life as we pass through it. Send us to such a place, and we are ready to go.' This is not the language of the lips, but the secret thought of the heart, unacknowledged it may be, by those who use it, and who are, perhaps, unconscious of it, but which effectually closes the ear against the cries of those who call for help, as they fall, one after another, in the high places of the field. Year after year our numbers diminish and our work increases. Last year two were taken away by death, this year two others have left to recruit their impaired health, in a few weeks another will follow, and none come to fill up their places. Of the five ordained missionaries who will be left in the mission, the average period of labor has been over twenty-six years. Five men to labor among 2,000,000 of people! And men of the world say that missions are a failure; and Christians grow discouraged because the heathen are not converted! But 'how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?' And how shall *they* be sent who are not willing to go? If the heathen are not converted,



who is responsible for the failure? Who shall answer when the Lord makes inquisition for blood? We turn away in despair from men, and pray the Lord of the harvest that he will send forth laborers into his harvest."

### Mahratta Mission — Western India.

#### A MISSIONARY'S CONGREGATION — SICKNESS — TOURING.

MR. WINSOR, of the Satara station, wrote on the 15th of February, with reference, specially, to touring labors. A few passages from his letter will be read with interest: —

"Of our extensive and inviting field I need say nothing here, for you know of it; but I must once more introduce you to my people. I have a larger congregation than any man at home, in America. I do not remain in the pulpit to preach, but, with my wife and the native helpers, I go down into the broad aisles. We traverse their lengths and breadths, gather the hearers about us, and the sound of the gospel is heard. To traverse one aisle, so that all the people may hear, takes three months; to go through another takes four. These long, and broad, and grand aisles, the everlasting hills on either side constituting their walls, these two beautiful valleys, the Yenna and the Coina, what a place to preach the gospel! Do you not almost, or quite, want to come yourself? Here we can spend seven months of the year with advantage. Then to the south of us, and to the east of us, the great masses spread themselves out by thousands and tens of thousands, and who shall go to them? Two years are not sufficient for us to preach, even once, to all in the different parts of what I call our great congregation.

"I should like to give you a brief outline of our first missionary tour, which was cut short on account of my prostration, brought on by over-exertion. I was taken home to Satara, where, by the goodness of God, kind medical treatment did much to restore me, and now, at the end of five weeks, I find myself in my wonted health. Our little Christian community has been

greatly afflicted by severe sickness this season, and both my wife and I have acted the part of visiting physician and dispenser of medicine, and we are happy in the thought that it was not in vain; and thus our Christians feel. If you could see their gratitude and thanks, as expressed by tearful eyes, we know that your own heart would be touched. The great amount of sickness that has been among us seems to have developed our people greatly, and we are delighted to see, in most of them, the possession of Christian feeling.

"But I have deviated from what I was going to say.

"We commenced this tour on the 14th of December, 1872, and pitched our tents in the delightful shade of a mango grove, at Kanhara, seven miles from Satara. Such tenting places we make the centers of operations, and go from them to the villages situated within a radius of four or five miles all around; and we sometimes have from ten to twenty villages in such a space. On entering a village we usually go to the common place of rendezvous, generally the temple of the place, and in front of that we stand, sometimes reading, sometimes singing, and at times we begin at once to preach, as the case may be. But sometimes we send for the head-man of the place and ask him to call his people together to hear us, and he invariably does so. We have an audience varying from six or seven to two hundred persons — attentive, well-behaved, and patient."

Mr. Winsor proceeds to give extracts from his journal while on the tour referred to, and at the close of his letter states: "Had I, to-day, six good, faithful, educated native men for helpers, I could place them all in good centers, from which they might do a good work."

#### ADDITIONS AT BOMBAY.

Mr. Harding wrote from Bombay, March 3d: "We have just received two adults to our church, one of whom is a Brahmin twenty-seven years old. This man had been a government school-teacher near Bombay for several years. More than a year ago his attention was arrested by a

Christian book which one of his scholars had purchased. A few months ago sickness came, and that with other providential circumstances led him to consider the subject more earnestly than ever, and now he has taken up the cross to follow Christ.

"There are several other cases here of decided interest — the result of Dr. Seeley's labors in Bombay. We have encouragement, also, in connection with an extra service Sabbath evening, commenced last January, in our chapel. Many Hindoos and Mussulmans come to hear the Word. We need — O how much — the presence and power of the Holy Spirit."

#### ORDINATIONS — ADDITIONS.

Writing to the Treasurer, from Ahmednuggur, February 8, Mr. Fairbank says: "We have just returned from an interesting but wearing tour of twenty-five days, during which we attended the ordination and installation of Pastor Sadobā Zadhaw, at Khokar, the installation of Pastor Gayarām Bāse, at Shingawè, and the dedication of the new chapel at Pānchegāw. There was a series of interesting meetings at each place in connection with these specialties, and fourteen persons were received to the communion of those churches — three at Shingawè, five at Pānchegāw, and six at Khokar."

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#### Western Turkey Mission.

##### INCIDENTS ON A TOUR.

MR. FARNSWORTH, of Cesarea (370 miles east-southeast of Constantinople), on a recent tour of forty days, kept a brief journal for the Missionary House. Some extracts will be given here.

*Influence of a Bible.* Sahatlu, January 3d. "Here I am at a pretty Armenian village about four miles north of Alenja, where there are no Protestants, but I find one of our large Armeno-Turkish Reference Bibles here in my room, and the owner is thoroughly enlightened. This Bible is sometimes carried to the Armenian church and read as a part of the service, and seems to be leavening the whole village."

*Week of Prayer — Tithes.* Injirli, January 6th. "We have begun the week of prayer very pleasantly. Yesterday I read a part of the 2d chapter of Daniel, and preached on 'The beginning, establishment, and progress of the Christian church' as prophesied in the 'stone cut out without hands,' and, in part, exhibited in history. In the afternoon we had monthly concert, and I told the people of the glorious work in Hadjin, called their attention to the fact that where the people give sparingly the work of reform goes on slowly or not at all, and that where they give tithes, as at Marash, Hadjin, Harpoot, and many other places, it progresses rapidly. When we came home this afternoon the preacher embraced me, in Eastern style, and expressed joy and thanksgiving for the exercises of the day. He said that when I was talking he felt that he 'wanted to leap for joy.' A good impression has been made on his mind, and I hope the result will show that it has been the same in kind, if not in degree, upon all the brethren here. This morning's prayer-meeting was pleasant and hopeful."

*Happily disappointed.* Yozgat, January 8th. "As to Yozgat, I am very glad to write — as I have repeatedly done before — 'I am happily disappointed.' The universal testimony, so far as I have learned in these three days, is that the pastor since his return from Nigdé and Cesarea, three months ago, has taken hold of his pastoral work with renewed zéal. Certainly in the matter of self support he is exerting a strong and most salutary influence. You will remember that I wrote you a year ago, of the very wonderful and entirely unlooked-for advance of their subscriptions for 1872. Nobly have they redeemed the pledges then made; and now, so far from falling below the standard then reached (as some of them a few months ago assured me they must do), they have advanced more than thirty per cent. As the pastor is well supported by the income from his practice of medicine, he asks nothing of them, but they have urged him to accept, as a partial reward, 250 piasters per month the current year, saying it is a shame to them to accept of so much ser-

vice without any recompense. They have also advanced the salary of their school-teacher to 260 piasters, and hired an assistant teacher at 70 piasters per month, making their monthly payments 580 piasters, or about twenty-three dollars. Their growth in this direction you will understand when you remember that, three years ago, though they had quite as much *natural* power to give, they could not raise ten dollars per month."

*Praying, with tears, for a Preacher.* Sarrn Hamzalu. "Could you have seen what I did yesterday you could hardly forget it. We have here one brother and one sister, members of the Yozgat church. Deeply do they feel their loneliness. Three of their six children have not been baptized, and none of them go to school. They might attend the Armenian school, but will be received only on condition that they attend the services of the Armenian church; and as they regard some of these as idolatrous, they do not feel it right to submit to this requirement. This sister tells me that she prays every day, with tears, that the Lord will put it into the heart of some preacher to come to their relief."

*Fellow Occupants of a Room.* "Please let me take you into my bed-room. Its occupants are even more varied than usual. First, besides a man and one or two children, there is a nice little dog; next, two varieties of barn-yard fowls; then five donkeys, two horses, two cows, four oxen, two buffaloes; and last, seven camels. I say *last*, but I dare say, had you experienced what I have for the last three days, you would insist upon one other item being inserted in the inventory of the occupants — fleas; least in size, but *legion in number and great in power*. Last night I dreamed of that necessary evil and nuisance of travel in these lands, *indispensable* for most missionaries, but discarded by myself now for many years, a *camp bed*."

*The Wife and the Boy.* Koondigin, February 2d. "This is a town of some 3,000 Armenians and 1,000 Turks, about twenty-

five miles northeast of Cesarea. Two years ago we sent our good Brother Krikore here, and he did a good work in selling books and breasting a tide of opposition. Last year we sent another seminary student, who also spent about three months here, and had a good school, and very free conversation with all classes of the people. Last September we sent a man here with his family, to labor permanently, if the progress of the work should warrant the expense. I have now been here three days, and am pleased with all I have seen. Though the helper cannot be ranked as a first-rate man, he is supplemented by a *first-rate* wife, and her influence upon the good work is already very marked. Then he has a nice little boy, twelve years old, who keeps a *good school*, now numbering twenty-four pupils. The appearance of his boys in the Sunday-school to-day would have honored a much older and more experienced teacher.

"This evening I have had a good talk with the few brethren here about the nature of the work and their responsibility for its success, and the importance of their beginning right. I very much hope they will provide liberal things."

*Line upon line called for.* G —, February 5th. "Have worked harder the last two days than at any time before since I left home. Am very much grieved to learn that the brethren here have not yet fully paid up their subscriptions for 1872. They *think* they are making all proper effort. Their sense of obligation to pay all dues, whether from ordinary business transactions or from any other source, seems almost totally lost. No man seems to think of paying a debt till he is *compelled* to do so. Not until they see the government officers do they make any provision for paying their taxes. A fine sense of pecuniary obligation is not the growth of a day. Our Protestant brethren are, in many things, different from what they used to be; but much patience and much persevering labor are necessary to bring them up to a proper standard of liberality. They must have 'line upon line, precept upon precept, here a little and there a little'; and these are just what I have been giving them for the last three days. This is one



of the very best, as it is the second in size, of our out-stations. We must press the work; may the Lord give a blessing."

#### MARSOVAN SEMINARY—SELF-DENIAL.

From Marsovan (350 miles east of Constantinople), Mr. Smith wrote February 12th. He notices some trying and some pleasant facts connected with the last class graduated from the theological seminary there—a very small class—and then says: "The Junior class, of thirteen members, is a much more hopeful one. And though it is probable that two or three of them will be dropped by the end of this year, and become teachers, we have hope that most of them are men of earnest piety, and called of God to the work of the ministry. One of them came with the expressed purpose of going where no one else was willing to go. Nearly all of them are spending their winter vacation in preaching in such places as few American young men would be willing to preach in, having a salary of about six dollars a month,—less than half of which they spend for food (boarding themselves), reserving the remainder for clothes and books. Some of them, too, are laboring under very discouraging circumstances, with scarcely a single Christian brother with whom to take counsel, and with very few who are willing to listen to the truth. Slowly, and amid great discouragements and many obstacles, they are *laying the foundations*. Truly they need our prayers. If not sustained by a burning love to Christ, and aided by his Holy Spirit, how gloomy must be their lives, how fruitless their labors."

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#### European Turkey Mission.

##### INTEREST IN THE WORK.

MR. MARSII, one of the brethren who joined this mission a few months ago, wrote from Eski Zagra (200 miles northwest of Constantinople) on the 10th of March:—

"I suppose I may properly consider my missionary experience as beginning when I entered European Turkey; at least I had unspeakable delight when I first saw this land. Our trips from Rustehuk on the

Danube to Varna on the Black Sea, and again from the Ægean here, on our way from Constantinople, were among the pleasantest of my life. I was at last entering the promised land of missionary toil, toward which I had been journeying from childhood. I saw the land of my adoption. It was a goodly one, I adopted it gladly. It may not adopt me so readily, but faith left no fears as to the final results.

"Of course I saw from the first the sad effects of misrule and a false or dead faith. But I was assured that God had purposes of mercy toward this people, and that he would not delay them long. Was it because I saw everything ideally—because I saw the capabilities of this land and people—that I embraced all their interests so heartily and consecrated myself to the work so joyfully?

"I have been with Brother Bond on two trips of five days each. We spent the Sabbath at Yamboul. Brother Bond received four to the communion; and two others were examined, who will probably be received before long. The friends were very kind to us. They have services by themselves; but they need a pastor, and write to have one of the new missionaries sent, even though he cannot talk, if there is not some one else to come. We must have native helpers for this work just as soon as they can be trained. This Sabbath's experience did me much good. To see a native brother open his house for the service, and the people come in by scores to listen and see, is encouraging. It incites one to hasten his preparation to enter upon the work. O, for a tongue to speak the language of the people! As I looked at them, joining in our songs of praise and giving reverent attention, and saw the few confessing Christ, even though it means persecution for them, I could feel the blood quickening in its course through my veins. I try not to be in too great haste, but it is hard to learn that nothing is more heroic than patience. My tongue is restless till I can preach the gospel in Bulgarian.

"I am much pleased with many things that I see and learn about the Bulgarians. They have good natural qualities, and only need the right culture of mind and heart

to prepare them for great good. Who will give it to them? It is more blessed and glorious to be a humble missionary of the Cross, to come to this land to help establish the kingdom of Christ, than to be an Alexander to go forth from it to conquer the kingdoms of the world. I have no doubt concerning the future spiritual welfare of this people. The gospel must be simply and faithfully preached in all these towns and villages, and these fertile plains and beautiful mountains must be covered with a Christian peasantry. Send us the men to help train a native ministry for the work. We will all say, 'I can do all things through Christ,' and go forward."

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### Dakota Mission.

#### PROGRESS AT FORT SULLY.

Mr. T. L. RIGGS, of the Fort Sully station, wrote March 28th: "I think that there is an evident advance in our work here. This is seen in two ways. (1.) A strong opposition is working against us among the worst classes. Young men who would not require a feather's weight to put them at once on the war-path, are stirred up. They see that something new and different from their beliefs and practices is gaining foothold, and are jealous of it.

(2.) The upward movement is seen in the interest with which our school and the Sabbath services are attended. The day-school averages between thirty and forty scholars, and they *learn*. Sabbath mornings our house is filled, mostly by women and children, to be sure; but we now have from ten to fifteen men present nearly every Sabbath. This week our first 'woman's meeting' was held on Wednesday afternoon, and there were over forty women present.

"Our Sabbath services are now held in this house. The lower floor consists of two rooms, each opening from the front hallway. The hall is used as a stand for the speakers, and both rooms are filled. The Sabbath-school brings in about all the day scholars; and it is kept up with interest and profit, I trust. Of course, our work is in the 'rough.' Most of it is done by native helpers, of whom I now have three, two men and one woman. Though they have faults, as is to be expected, they are good, earnest workers; and I trust that our efforts will not be without fruit. Just now one great attraction with the girls is the sewing-class, taught by Mattie Oyemaza, wife of Oyemaza, who is with me. I was not at all prepared for this, and at first was at a loss what to do. Mrs. Stanley very kindly furnished us pieces for patch-work, and so the class started."

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## MISCELLANY.

### HOW IT STRIKES A WOMAN FROM THE FIELD.

A missionary's widow, constrained to be "at home," writing to another in like circumstances, recently, in regard to existing difficulties in the field in which they both felt so deep an interest, says:—

"It seems to me I cannot sit here in America much longer. If I were well enough myself, I think I would risk the children, and offer to go this summer. . . . O, that the Lord would raise up men—wise men—to go forth in his name, to help and relieve those overstrained workers at the front. I never

wanted to be a *man* till to-day, but now I find myself wishing I was a young man—ready to enter the gospel work. O—says, 'If young men only knew how precious the work is, they would *covet* it more and more.' I don't feel discouraged about the work because of these present troubles. The Lord will yet have a glorious church in that ancient land. But the night of toil must be long first, and patience and wisdom of the highest order must be granted to the leaders. O, I long to be in the hard places, helping those dear brothers and sisters. I do not enjoy sit-



ting down here at ease, for thinking of those patient, tried ones, bearing such heavy burdens. It seems to me that D—, and M—, will have to be strongly occupied with missionaries for a long time to come. . . . I long to throw everything aside and hasten to the front, — feeling some as those did who, during the war, hearing of disaster upon disaster, left all their home labors and loves, eager to offer their lives to their country.”

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#### A KIND WORD FROM AUSTRALIA.

THE following note, inclosing a draft of £5 (\$29.00, currency), has reached the treasurer from "Victoria, Australia:" —

"Some twelve or thirteen years ago I was a good deal in the society of some of the missionaries of A. B. C. F. M. in Central Turkey, and formed friendships which have been kept up to this day. It is doubtless from one of these friends, or rather through one, that I have for some years back received your *Missionary Herald*.

"It would appear ungracious of me to offer to pay for it, but I beg you to accept of the inclosed draft upon London for £5, to be placed one half to the general mission work of the Board, the other to the Woman's Mission Work, more especially in connection with the Turkish missions. I trust, if God prospers me, it may not be the last time you will hear from me in a similar manner.

"I watch with much interest the work of missions in all lands, and I have been in contact with missionaries in various countries, but I see no system equal to yours. The establishment of native churches, the fostering of an independent spirit in converts, is without doubt the true means of effecting permanent good, and for this your Board is preëminent.

"I have just learned, with much regret, the death of an old servant of the Board, and an esteemed friend, the Rev. P. O. Powers of Antioch. It is sad to think that while so many of the old soldiers are dying on the field, or retiring, worn out, so few recruits seem inclined to take their place; and I see the complaint is the same both at home [in England] and with you."

#### ITEMS FROM THE SANDWICH ISLANDS.

MR. BINGHAM wrote from Honolulu, April 10, that his translation of the New Testament into the language of the Gilbert Islands, was to be finished the next day, and the printing of the same: and in the evening the Hawaiian Board would meet with him, for a service of thanksgiving, that his life had been spared, and such health and strength given that he could complete this service for the cause of Christ in Micronesia.

Mr. Pogue reports a meeting of the West Hawaiian Evangelical Association, recently attended by him, as the best he had ever attended with the brethren of that field. "It did appear," he writes, "as if the Master was with us."

One writes from the islands that "many things look dark" there, mentions excitement in regard to annexation or reciprocity, and says, "I do think, if other nations will leave us alone — independent, — as they have pledged themselves to do, — we can, with the blessing of God, take care of ourselves. I am not in favor, nor are the natives, of annexation to any government. Reciprocity means annexation in the future; and annexation means the wiping out of the Hawaiian nation and people. I am not yet prepared for that."

A letter from one of the missionaries in Micronesia, published in the *Herald* for February last, stated that the *Morning Star* went to Micronesia last season not provisioned for visiting the islands west of Ponape. It is now specially requested that this statement may be corrected, as doing injustice to some parties. The vessel, it is said, was *provisioned* for the western trip, but the state of Mrs. Doane's health, and other considerations, rendered it inexpedient to go.

A census of the Sandwich Islands gives the population, in 1872, as only 56,897. Of those 49,044 are reported as natives, and 2,487 as half castes. The foreigners were 5,366; of whom 1,938 were Chinese, and 889 Americans. Since 1866, the native population had decreased 7,234, while the foreign population had increased 1,172.

The "Punahou Journal," of February 25, gives the number of pupils in the

school (the Oahu College) as 74, of whom 56 were born in the Sandwich Islands, 14 in the United States, 2 in Micronesia, and 2 in Australia. 46 were of American parentage.

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GLEANINGS.

— Dr. Treat writes from Yü'-cho, North China: "The Roman Catholics have been working in this province since 1600, and have secured a very firm foothold. They own a great deal of real estate, and in several cities have put up elaborate and expensive church buildings. There are in the province four bishops and some forty priests—from Italy, Belgium, and France."

— The authorities at Peking are taking steps looking to the starting in connection with the University there, of a complete Anglo-Chinese printing establishment.

— A Mongol gentleman recently procured from Mr. Hunt, of Peking, a bill of a complete little printing-office, with the intention of having the materials ordered from America.

— "Let us wait," writes the mission printer at Peking, "another decade or two. When the Chinese get the full use of the modern printing-press they will do wonders. A broad sheet, instead of their miserable little 'Gazette,' would move tens of thousands. A 'Times' would move the occupant of the throne."

— Mr. Taylor, the evangelist, who has been laboring with so much success in India, as well as other lands, was asked, by one of the missionaries: "Are the people who are converted under your preaching chiefly those who have previously heard the gospel and been under religious instruction; or are they those who come directly from heathenism?" His answer was: "Among all the number in India, I do not know of more than two who have not previously been made acquainted with the Christian idea, and heard the gospel preached." Here is a strong argument for missionary labor—for who have spread "the Christian idea" throughout India?

— The "Sunday Magazine," for March, 1873, says: "A half-hearted consecration is specially unsuitable for one who goes

to win the heathen by his life, as much as to convert them by his words. A left-handed look-out for worldly comfort and consideration, betraying itself in many a little matter easily detected by the native eye, is not likely to have much good effect in inclining the heathen to Christianity. We need valiant men; and we feel very much disposed to act the part of the king of Israel, 'When Saul saw any strong man, or any valiant man, he took him to him.'"

— There are at present but 16,000 Jews living in Palestine. The "Jewish Times" says, "They have no visible means of support, spend their time in idleness, praying, and Talmud reading, and foolish pining and sighing on the ruins of the Temple, eking out a miserable existence by the charity of the Jews of Europe, America, and Australia."

— A hundred more American plows have just been ordered for the colony of Natal, where the number already amounts to five thousand,—another tribute to the commercial value of missions. The labors of Lindley and Grout, and their associates in the Zulu mission, are not altogether without fruit in awakening a new civilization.

— What a little enterprise can do has just been shown by a young ladies' mission circle at Somerville, Mass., under the auspices of Mrs. W. S. Hubbell, wife of the pastor. As a means of awakening an interest in missions, the young ladies were encouraged to prepare a few articles for a sale, and among other things a quilt for the Constantinople Home. It was hoped that they might realize \$50 perhaps. The net receipts were over \$200, and an interest has been awakened, which it is hoped will bear yet more abundant fruit.

— The British and Foreign Bible Society has just ordered editions of the Scriptures as follows: 10,000 Chinese New Testaments, 16,000 Bohemian Bibles, 8vo, and 12,000 Bohemian Bibles, small 8vo. These will be of great assistance to our missions.

— The United Presbyterians of Scotland are planning generously for a mission to Japan. They have just raised over £9,000 (\$45,000) as a fund to begin

with — by pledges in advance, to be paid by installments during the next five years. Seventy-two subscriptions cover nearly all this amount.

#### DEPARTURES.

REV. JOSIAH TYLER and wife, of the Zulu mission, Rev. C. W. Kilbon, from Springfield, Mass., a graduate of the Hartford Theological Seminary, and Mrs. Maria R. (Knox) Kilbon, from Manchester, Conn., sailed by steamer from New York, May 10, for Liverpool, on the way to the Zulu field.

Rev. J. T. Noyes, of the Madura mission, returning to his field, Rev. Samuel W. Howland, son of Rev. W. W. Howland, of Ceylon, educated at Amherst College and Union Theological Seminary, and Mrs. E. K. (Richardson) Howland, from New York, sailed at the same time, in the same vessel; Mr. and Mrs. Howland on the way to the Ceylon mission.

#### DEATHS.

AT Andover, Mass., January 13, Stephen Tracy, M. D., formerly a missionary of the American Board in Siam; aged 62 years.

At Maumee City, Ohio, March 27, Dr. G. L. Weed, aged 73. Dr. Weed was formerly, for nine years, from 1825 to 1834, an assistant missionary of the American Board among the Cherokee, Osage, and Creek Indians. Ill-health constrained him to leave the mission work, and he engaged in business for a time at South Hanover, Indiana. In 1836, he was induced to remove to Cincinnati, and became the financial and business agent of the American Board, republishing, for the West, an edition of the Missionary Herald. His office became a kind of Bible and Tract house for the West — “the home of the Bible, Tract, Sabbath-school, Education, Foreign Missionary, Home Missionary, and other causes.” His house was also, especially, the home for missionaries, where many shared his most generous hospitality. His life was consecrated to the service of Christ. “For nearly twenty years he bore the strain of an activity that knew no rest;” then came congestion of the brain, deafness which shut him out in great measure from the world, and twelve years of patient waiting for the Master's call.

At Santander, Spain, March 23, an infant son of William H. and Alice W. Gullick, of the mission to Spain.

### DONATIONS RECEIVED IN APRIL.

#### MAINE.

Cumberland county.	
Falmouth, 1st Cong. ch. and so. 13; R. Merrill, 10;	23 00
Minot Centre, Cong. ch. and so. (previously acknowledged by mistake, see “Herald” for Nov. and Dec. 1870, \$50.)	
Portland, a friend, in Payson Memorial ch.	5 00—23 00
Franklin county Aux. Soc. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	20 00
Lancaster county.	
Bucksport, Cong. ch. and so. m. c.	50 00
Kennebec county.	
Waterville, Cong. ch. and so.	17 48
Lincoln and Sagadahoc counties.	
Alna, Jeremiah Pearson,	5 00
Bath, Central ch. and so. (of wh. fr. Charles Clapp to const. Rev. Wm. Bolster, H. M. L0);	118 18—123 18
Oxford county.	
Gorham, Cong. ch. and so.	17 31
Somerset county.	
Skowhegan, E. H. Y.	10 00
Union Conf. of churches.	
Fryeburg, Cong. ch. and so.	50 00
Waldo county.	
Winterport, Mrs. L. Ricker,	1 00

Washington county.	
East Machias, Cong. ch. and so.	20 00
York county.	
Lebanon, Cong. ch. and so.	34 00
	370 97
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Rindge, Cong. ch. and so. (of wh. 6.06 m. c.)	43 51
Grafton county.	
Lebanon, O. Bugbee,	10 00
West Lebanon, Cong. ch. and so.	56 00—66 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Manchester, 1st Cong. ch. and so. 165; a friend, 40;	205 00
New Ipswich, Cong. ch. and so. m. c. 18.75; Levitt Lincoln, 10; Rev. Samuel Lee, 10;	38 75—243 75
Merrimac co. Aux. Soc.	
Concord, 1st Cong. ch. and so. to const. ENOCH GERRISH and FRANCIS A. FISK, H. M.	193 67
New London, Seth Littlefield,	10 00
Northfield and Tilton, Cong. ch. and so.	7 00—210 67
Rockingham county.	
East Derry, 1st Cong. ch. and so.	47 15



Strafford county.	
North Conway, J. C. Kimball,	2 00
Wolfborough, Cong. ch. and so.	18 15—20 15
Sullivan co. Aux. Soc. N. W. God-	
dard, Tr.	
Claremont, Cong. ch. and so.	17 00
Cornish, Cong. ch. and so.	10 00
Meriden, Cong. ch. and so.	33 25—60 25
	691 43

Legacies. — Hampstead, Joseph Chase,	
by Nelson Ordway, Adm'r,	500 00
	1,191 48

## VERMONT.

Addison county, Amos Wilcox, Tr.	
West Addison, Kate S. Merrill,	5 00
Bennington county.	
Bennington, 2d Cong. ch. and so.	
m. c.	45 21
Caledonia co. Conf. of Ch's. T. L.	
Hall, Tr.	
Hardwick, Cong. ch. and so.	25 00
Chittenden county.	
Underhill, Cong. ch. and so. 11; S.,	
10;	21 00
Essex county.	
Guildhall, Mrs. David Kent, 1; Miss	
Lydia Cutter, 1;	2 00
Franklin co. Aux. Soc. C. B. Swift,	
Tr.	
Enosburg, Cong. ch. and so.	121 75
Georgia Centre, a friend,	3 00—124 75
Rutland co. James Barrett, Agent.	
Brandon, Cong. ch. and so.	33 56
Washington co. Aux. Soc. G. W.	
Scott, Tr.	
Northfield, Cong. ch. and so.	23 20
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Norwich, J. G. Stimson,	100 00
Springfield, Lincoln Whitcomb,	10 00—110 00
	395 72

Legacies. — Essex, Nathan Lathrop,	
add'l, by S. G. Butler, Ex'r,	35 00
	430 72

## MASSACHUSETTS.

Barnstable county.	
Hyaunis, Cong. ch. and so.	5 00
Boston and vicinity.	
Boston, of which from Rev. H. B.	
Hooker, D. D., 50; a friend, 200;	
thank offering, 100; a friend, for	
Japan, 5; a friend, 2;	3,482 13
Chelsea, Winn. Cong. ch. and so.	197 10—3,679 23
Bristol county.	
Fall River, Central ch. and so. m. c.	107 99
New Bedford, Pacific Cong. ch. and	
so.	84 99
Seekouk and East Providence, Cong.	
ch. and so.	25 60
Westport Point, H. S. H.	4 00—222 58
Brookfield Asso'n. William Hyde, Tr.	
North Brookfield, 1st Cong. ch. and	
so. to const. FRANKLIN S. BART-	
LETT, H. M.	100 00
Essex county.	
Andover, Chapel ch. to const. F. L.	
CHURCH, W. F. DRAPER, Rev. C.	
H. BROOKS, Rev. E. F. FALES, Jr.	
Rev. C. L. HALL, Rev. H. H.	
LEAVITT, Rev. G. H. SCOTT, Rev.	
J. B. SEABURY, Rev. J. M. SEY-	
MOUR, and Rev. W. P. SPRAGUE,	
H. M.	641 00
Lawrence, Lawrence st. ch. and so.	
add'l,	75 00—716 00
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane st. ch. and so. m. c.	3 45
Danvers, 1st Cong. ch. and so.	150 00
Lynn, Chestnut st. ch. and so.	11 83
Lynnfield, Central Cong. ch. and so.	9 55
Salem, Tabernacle ch. and so. 653.60;	
a friend, 5;	653 60—833 43
Franklin county, Aux. Soc. William	
B. Washburn, Tr.	

Montague, Cong. ch. and so. 37 + 49,	86 00
Whately, Rev. J. W. Lane and wife,	15 00—101 00
Hampden county, Aux. Soc. Charles	
Marsh, Tr.	
Chicopee, 2d Cong. ch. and so.	
35.63; 3d Cong. ch. and so. 33;	73 63
East Longmeadow, Cong. ch. and so.	19 15
Longmeadow, Cong. ch. and so. m. c.	24 50
Springfield, Unabridged,	500 00
Westfield, 1st Cong. ch. and so.	
50.90; Mrs. Mary E. Richardson,	
10;	60 90—678 23

Hampshire county, Aux. Soc. S. E.	
Bridgman, Tr.	
Enfield, Cong. ch. and so. to const.	
HENRY W. RICHARDS, H. M.	100 00
Hadley, Russell ch. and so. m. c.	
25.87; Benev. co. 43.35;	69 22
Northampton, 1st Cong. ch. and so.	
m. c.	67 94
So. Hadley Falls, Cong. ch. and so.	60 00
Williamstown, Williams Coll. ch.	
m. c.	18 96—316 12

Middlesex county.	
Burlington, Cong. ch. and so.	26 00
Cambridge, North Ave. Cong. ch.	
and so. to const. B. F. PARKER,	
P. MORSE, and F. FOXCROFT, H. M.	
249.46; Shepard ch. and so. 1;	250 46
Cambridgeport, Prospect st. ch. and	
so. m. c. 43.33; Stearns Chapel ch.	
m. c. 11.27;	54 60
Charlestown, 1st Cong. ch. and so.	130 00
Concord, Trin. Cong. ch. and so.	15 64
East Somerville, Franklin st. ch. and	
so. m. c.	9 33
Hopkinton, Cong. ch. and so.	28 97
Lowell, Kirk st. ch. and so. in part,	10 00
Medford, Mystic ch. and so.	275 90
Sudbury, Cong. ch. and so.	85 59
Winnington, Thomas D. Bond,	10 00
Winchester, 1st Cong. ch. and so.	
to const. Dea CHARLES E. CONANT,	
H. M.	1,400 25—2,297 70

Middlesex Union.	
Fitchburg, B. O. Hale,	2 00
Leominster, A. G. R.	15 00
Stowe, Jonas Warren,	5 00—22 00

Norfolk county.	
Brookline, Harvard Cong. ch. and	
so.	1,203 37
East Medway, 1st Cong. ch. and so.	
m. c.	11 67
Jamaica Plain, Central Cong. ch. and	
so. m. c.	20 00
Norwood, a friend,	5 00
Quincy, B. C. H.	100 00
South Braintree, Cong. ch. and so.	
m. c.	4 58
West Roxbury, So. Evang. ch. and	
so. m. c.	25 37
Wrentham Cong. ch. and so. m. c.	8 00—1,377 99
Plymouth county.	
East Abington, 3d Cong. ch. and so.	17 00
North Bridgewater, 1st Cong. ch.	
and so.	100 00
Scituate, D. S. Young,	1 00—118 00
Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Princeton, Mrs. Anna H. Whitteker,	3 00
Shrewsbury, Cong. ch. and so. m. c.	
32.75; a friend, 5;	37 75
West Berlin, a Presbyterian friend,	5 00
Worcester, Union ch. and so. m. c.	
137.60; Old South ch. and so. 117;	
A. M. Chapin, 1;	305 60—351 85
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Westboro, Ev. ch. and so. 23.40; a	
friend, 50;	73 40
Whitinsville, Cong. ch. and so. m.	
c. 4 mos.	123 80—202 20
	11,020 83

Legacies. — Brookline, John Heath,	
by J. M. Pinkerton, Trustee,	11,112 76
Cambridge, Edmund Munroe by	
Rev. Charles W. Munroe,	500 00
Middleborough, Mary Tillson, by	
John Beunett, Ex'r,	731 75

Milton, Lucy Wadsworth, by E. Alden, Ex'r,	200 00
West Boylston, Ester Fairbank, by D. C. Murdock Ex'r,	201 13
Westminster, Nancy M. Wood, by T. D. Wood, Ex'r,	452 00
Worcester, Ichabod Washburn, in part, by P. C. Bacon <i>et al.</i> , Adm'r,	1,018 83-14,216 47

25,237 30

## RHODE ISLAND.

Central Falls, Cong. ch. and so.	92 38
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## CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch. and so.	79 31
Green's Farms, Miss Mary C. Pier-son, to const. Rev. B. J. RELVEA, H. M.	50 00—129 31
Hartford county. E. W. Parsons, Tr.	
Collinsville, Cong. ch. and so. (of which 35.27 m. c.)	103 97
Granby, Cong. ch. and so. m. c.	5 00
Hartford, a friend, 125; a friend, 10;	135 00
Southington, a friend,	150 00
Unionville, 1st Cong. ch. and so.	35 78—429 75
Litchfield county. G. C. Woodruff, Tr.	
New Milford, Cong. ch. and so.	21 00
Watertown, Benjamin De Forest,	100 00
Washington, Cong. ch. and so.	10 10
West Winsted, 2d Cong. ch. and so.	88 05
Wolcottville, a friend,	10 00
Woodbury, G. H. Attwood,	2 00—231 15
Middlesex county. John Marvin, Tr.	
Hadlyme, Cong. ch. and so. to const. Rev. HENRY M. VAILL, H. M.	60 00
Middlefield, Cong. ch. and so.	1 50
Middletown, So. Cong. ch. and so.	
20; J. F. Huber, for Madura, 1;	31 00—92 50
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so. m. c.	35 37
Milford, a friend,	1 00
New Haven, North ch. and so. m. c.	
8.05; 1st ch. and so. m. c. 12.53;	
Davenport, ch. and so. m. c.	
12.63;	33 23
North Branford, Cong. ch. and so.	60 00
Seymour, Cong. ch. and so.	3 25
West Haven, Cong. ch. and so. m. c.	11 94—145 32
New London county. C. Butler and L. A. Hyde, Trs.	
Bozrah, Mrs. Fanny Raymond, to const. WILLIAM FITCH, H. M.	100 00
Norwich, 1st Cong. ch. and so. m. c. 23.34; Broadway ch. and so. m. c. 25.30;	53 64—153 64
Windham county. Rev. H. F. Hyde, Tr.	
Woodstock, 1st Cong. ch. and so	42 00
	1,223 67
Legacies. — Sharon, Harry Cowles, add'l, by Richard Smith, Ex'r,	143 75
	1,367 42

## NEW YORK.

Brooklyn, Park ch. and so.	17 43
Buffalo, Cash,	2 00
Champlain, 1st Presb. Cong. ch.	87 32
Exton, Cong. ch. and so.	22 01
Flushing, Cong. ch. and so.	62 25
Harlem, Cong. ch. and so.	5 42
Livonia, 1st Presb. ch. and so.	25 00
Madison, Cong. ch. and so.	16 00
Mooers, A. Heenewsy,	20 00
New York, H. I., Fourth Ave. ch.	
150; Rev. B. N. Martin, D. D., 40;	
Thomas Chambers 10;	200 00
Palmyra, Mrs. Eueline Pettitt,	10 00
Parishville, Cong. ch. and so.	20 00
Sidney Plains, 1st Cong. ch. and so.	7 45
Sinclairville, 1st Cong. ch. and so.	6 00
Smyrna, 1st Cong. ch. and so. 21.15;	
A. K. Dixon, 2;	23 15
Steamburg, Rev. William Hall,	15 00
Woodville, Cong. ch. and so.	13 00—552 03

## NEW JERSEY.

East Orange, Grove st. Cong. ch. and so. to const. Rev. O. M. SMITH, H. M. 78.83; Mrs. Annie B. McLean, to const. Miss C. C. BUEL, H. M. 100;	178 38
Rahway, Thomas Morris,	5 00
Trenton, F. J. S.	92 50—275 88
Legacies. — Montclair, Zenas Baldwin, by N. O. Baldwin, Ex'r,	200 00
New Vernon, Mrs. Hannah Arrow-smith, by Rev. N. Conkling,	50 00—250 00
	525 83

## PENNSYLVANIA.

Philadelphia, Plymouth Cong. ch. and so. 32.15; Mrs. D. Rockwood, 4;	36 15
Sugar Grove, Mrs. R. Weld,	15 00
Warren, R. H. Lewis,	1 00—52 15

## OHIO.

Brookfield, Welsh Cong. ch. and so.	32 34
Brooklyn, Cong. ch. and so.	30 00
Cleveland, Memorial Pr. ch.	19 00
Delaware, Rev. John H. Jones, with other dona. to const. Rev. J. CADWALLADER and Rev. G. GRIFFITHS, H. M.	50 00
Findlay, 1st Cong. ch. and so.	22 85
Hampden, Cong. ch. and so.	2 75
Huntington, Cong. ch. and so.	40 00
Painesville, 1st Cong. ch. and so.	53 83
Ravenna, Cong. ch. and so.	47 85
Richfield, Cong. ch. and so. (of which from N. Hammond, 10),	31 85
Strongsville, Free Cong. ch. and so.	5 00
Toledo, Edson Allen, 5; Mrs. Edson Allen, 5; a friend, 1;	11 00—346 02

## INDIANA.

Byrnsville, St. John's Presb. ch.	2 00
Indianapolis, a thank offering,	1 00
Michigan City, Cong. ch. and so.	47 55
Monroeville, Elihu Baldwin,	100 00
Terre Haute, S. H. Potter,	25 00—175 55

## ILLINOIS.

Chicago, New Eng. ch. (E. W. B.) 125; Dr. H. M. Lyman, 5; a business firm for Japso, for salary of missionary,	880 00
750;	
Delavan, R. Houghton,	5 00
Milburn, Cong. ch. and so.	22 30
Neponset, Cong. ch. and so.	10 00
Newark, Mrs. Rev. L. Farnham,	2 00
Orange, Cong. ch. and so.	3 00
Ottawa, 1st Cong. ch. and so.	34 07
Payson, Cong. ch. and so.	27 45
Rockford, a friend,	5 00
Roseville, Cong. ch. and so.	44 50
Springfield, Mr. and Mrs. L. C. Boynton, 2d Presb. ch.	25 00
Sunbeam, Mrs. M. E. Hall,	5 00
— A friend,	700 00—1,763 32

## MICHIGAN.

Adrian, a friend,	5 00
Cheboygan, Rev. John Maile and wife,	5 00
Corinth, Cong. ch. and so.	2 50
Kalamazoo, 1st Cong. ch. and so.	115 50
Lansing, Cong. ch. and so.	4 50
Leland, Rev. George Thompson,	2 00
Paris, Cong. ch. and so.	5 25
Portland, Cong. ch. and so.	8 75—44 50

## MISSOURI.

St. Louis, Pilgrim Cong. ch. and so. (quarterly),	337 03
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## MINNESOTA.

Anoka, Cong. ch. and so.	74 45
Duluth, Pilgrim, ch. and so.	18 51
Minneapolis, Plymouth Cong. ch. and so.	49 51
Rochester, Cong. ch. and so.	20 00
Winona, Adna Tenney, to const. Rev. H. M. TENNEY, H. M.	50 00—142 47

## IOWA.

Belle Plain, Cong. ch. and so.	5 40
Burlington, Mrs. Joseph Everall,	5 00



Cass, Cong. ch. and so.	11 00
Chester, Cong. ch. and so.	12 83
Fayette, Miss. soc. of Cong. ch.	11 00
Hampson, Joachim Boutin,	9 00
Jamestown, Cong. ch. and so.	15 00
Sherrill's Mound, Cong. ch. and so.	5 00—74 23
WISCONSIN.	
Alderly, James Thomason,	2 25
Appleton, K. S. A.	10 00
Bird's Creek, Cong. ch. and so.	4 20
De Soto and Viroqua, 1st Cong. ch. and so.	3 35
Pleasant Hill, Cong. ch. and so.	4 30
Milwaukee, Spring st. Cong. ch. and so.	59 15
Rio, Cong. ch. and so.	7 25—90 50

KANSAS.	
Fort Scott, M. A. Higbie,	2 00

OREGON.	
Portland, Cong. ch. and so.	9 00

CALIFORNIA.	
Hayward, a friend,	5 00
Oakland, 1st Cong. ch. and so.	73 83
Santa Cruz, Cong. ch. and so.	24 57—103 40

COLORADO TERRITORY.	
Boulder, Cong. ch. and so.	13 25
Greeley, Gad Case,	50 00—63 25

CANADA.	
Montreal, Am. Presb. ch. of wh. fr. George A. Greene to const. FLORA M. GREENE, H. M. 100, gold; James Court, 25, gold; John McLennan, 25, gold; Judge Dorrance, 10, gold; Robert Dunn, 10, gold; J. S. McLachlan, 10, gold,	817 33

FOREIGN LANDS AND MISSIONARY STATIONS.	
China, Peking, S. Wells Williams,	100 00
Tung-cho, Mary E. Andrews, to const. Mrs. JOHN ANDREWS, H. M.	100 00—200 00
Australia, Penhurst, Victoria, John Mackinnon,	14 51

## MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,148 54
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## MISSION SCHOOL ENTERPRISE.

MAINE.—North Deer Isle, 2d Cong. s. s. 3; Winslow, Cong. s. s., for support of a student in Theol. Sem. in Harpoet, 25;	28 00
NEW HAMPSHIRE.—Greenland, a friend, 50c.; Hampstead, Infant class for Madra, 2; Hanover, Cong. s. s. for schools in Madura, 24; Nelson, Cong. s. s. 7.40; Northampton, Friends, 88c.; Orford, Cong. s. s. 10;	44 78
MASSACHUSETTS.—Auburndale, Cong. s. s. for school in care of Mrs. Winsor, 40; Boston, Shawmut Miss. s. s., for pupil at Harpoet, 35; for do. at Pasumalie, 40;	115 00
CONNECTICUT.—Cromwell, Cong. s. s. 45; Plantsville, Cong. s. s. 30; Waterford, Gilead, s. s. for Miss Rendall's school, India, 24.86; West Hartford, Cong. s. s., for Chinese Miss. school, 45.25;	145 12
NEW YORK.—Gaines, Cong. s. s. penny collection, 11.77;	11 77
NEW JERSEY.—Newark, C. H. Hale, for a scholar in Harpoet Seminary, 35; Paterson, Geo. A. Sumner, for student in Harpoet Theol. Seminary, 20;	55 00
OHIO.—Madison, Central Cong. s. s., for Madura, 45.83; Talmadge, Cong. s. s. 43.33;	89 21
ILLINOIS.—Payson, Cong. s. s., for Madura, 25; Freeport, Presb. s. s.	

25; Roseville, Cong. s. s., for pupil in Mr. Woodin's school, China, 15;	65 00
MICHIGAN.—Tecumseh, Presb. s. s., Miss'y Soc'y, for a catechist in India,	50 00
WISCONSIN.—Beloit, Cong. s. s., for pupil in Miss Porter's school, China, 40.54; Geneva, Presb. s. s., (30 for boy at Marsh, and 3) for girl in Mahratra Mission), 60;	100 54
LOUISIANA.—New Orleans, 1st Cong. s. s.	10 00

714 42

Donations received in April,	20,781 23
Legacies " " "	15,145 22

\$35,923 45

Total, from Sept. 1st, 1872, to April 30th, 1873, \$248,490 05

## FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.	
South Berwick, Cong. ch. and so.	15 67

MASSACHUSETTS.	
Auburndale, Cong. ch. and so.	150 42
Boston, Phillips ch. and so. 195.49; Park st. ch. and so. 101; Union ch. and so. 35.80;	334 79
Cambridge, North Avenue ch. and so.	
55.60; Shepard ch., a friend, 1;	56 60
Chelsea, Wm. Cong. ch. and so.	55 00
Haverhill, North Cong. ch. and so.	51 00
Natick, a friend, for Spain,	4 00
Newton Centre, 1st Cong. ch. and so.	
1.8; W. H. Wardwell, 100;	208 00
Northampton, Mrs. A. Lyman, 100; a friend, 100;	200 00
Pepperell, Cong. ch. and so.	12 75
Salem, Tabernacle ch. and so.	27 55
South Weymouth, Union Cong. ch. and so.	19 00
Westboro, Evang. Cong. ch. and so.	132 55
Wilbraham, Cong. ch. and so.	20 00
Worcester, Central Cong. ch. and so.	
paid Rev. J. Emerson for supply of pulpit,	25 00—1,296 66

RHODE ISLAND.	
Barrington, Cong. ch. and so.	100 00

CONNECTICUT.	
Fairfield, 1st Cong. ch. and so.	43 10
Hartford, Park ch. and so.	117 07—160 17

NEW YORK.	
New York, Broadway Tabernacle ch. 1,068.33; Rev. B. N. Martin, D. D., 10;	1,078 33

MARYLAND.	
Baltimore, Estate of G. W. Fay,	30 00

INDIANA.	
Crawfordsville, Acts xx. 35, for Mexico,	20 00

ILLINOIS.	
Chicago, New Eng. ch. (E. W. B.), 125; Theol. Sem., soc. of Ing. for Mexico, 10;	135 00
Newark, Mrs. L. Farnham,	2 00
Roseville, Cong. ch. and so.	2 50—139 50

CANADA.	
Danville, Mrs. J. L. Goodue, 7; Rev. A. J. Parker, 6.84; Mrs. J. McKillican, 2.28; Mrs. H. B. McKenzie, 1.14; Miss Anna McKillican, 1.14;	19 40

\$2,853 73

Total for Nominally Christian Lands, from Sept. 1st, 1872, to April 30th, 1873, \$10,151 90



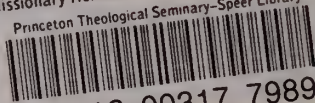
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